



عجائب القرآن مع غرائب القرآن

The wonders and marvels in the Holy Quran



Shaykh-ul-Hadis Allamah Muallana
ABDUL MUSTAFA AZAMI

مکتبۃ المدینہ
Dawat-e-Islami

عجائب القرآن مع غرائب القرآن

Marvels and Wonders
in the Holy Quran

A Fascinating Book Containing Quranic Anecdotes and Marvels



Authored by

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Marvels and Wonders in the Holy Quran

English Translation of Ajayib-ul-Quran ma Gharayib-ul-Quran



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ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṫ/ṫ	ص	Ṣ/ṣ	ھ / ہ /ۃ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ـَ	A/a
ح	Ḥ/ḥ	ع	‘	ـُ	U/u
خ	Kh/kh	غ	Gh/gh	ـِ	I/i
د	D/d	ف	F/f	ومدّہ	Ū/ū
ڈ	Ḋ/ḋ	ق	Q/q	یمدّہ	Ī/ī
ذ	Ż/ż	ک	K/k	امدّہ	Ā/ā
ر	R/r	گ	G/g		

Foreword

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ We are striving to reproduce the books of our late scholars in proper text and context. In this connection, many booklets of Imām-e-Aĥl-e-Sunnat Al-shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن have been published (with minor editing) and applauded by the readers. Baĥār-e-Sharī'at, Volume 1 has also been published.

Now, this book, *Ajāyib-ul-Quran ma Gharāyib-ul-Quran* [English version: *Marvels and Wonders in the Holy Quran*] is being presented. It has been authored by His Excellence Shaykh-ul-Ḥadīš 'Allāmaĥ 'Abdul Muṣṭafā A'ẓamī عَلَيْهِ رَحْمَةُ الرَّحْمٰن. The Quranic anecdotes have been described by him in a very interesting manner in this book.

In order to meet the standards of the modern publications, the book has been scrutinized in the light of source books. The references have been updated and translation of verses of the Holy Quran are quoted from Kanz-ul-Īmān, a translation of the Holy Quran by A'lā Ḥaḍrat Aḥmad Raḍā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن.

We invoke in the blessed court of Almighty Allah عَزَّوَجَلَّ to bless us with the enthusiasm of striving to reform ourselves as well as the people of the entire world by acting upon the Madanī In'amāt and by travelling in Madanī Qāfilaĥ. May Allah عَزَّوَجَلَّ bestow all departments of Dawat-e-Islami, including the Department, Al-Madīna-tul-Ilmīyaĥ with blessings and progress.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Translator's Note

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Aĥl-e-Sunnat founder of Dawat-e-Islami Shaykh 'Allāmaĥ Maulānā Abū Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة into various languages of the world, is pleased to present the book '*Ajāyib-ul-Quran ma Gharāyib-ul-Quran*' in English under the title of '*Marvels and Wonders in the Holy Quran*.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully juristic substitute.

This translation has been accomplished by the grace of Allah Almighty عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmaĥ Maulānā Abū Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة. If you find any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book, kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

حَامِدًا وَّ مُصَلِّيًا وَّ مُسَلِّمًا

Why was it written? And what was written?

In Rabī'-ul-Awwal 1400 AH, some reverend Islamic scholars of Aĥl-e-Sunnat expressed their desire entailing a request that I should write an easy translation of Holy Quran in a simple language. In those days, I was victimized with the fit of paralysis for the first time and therefore, I sought an apology with the plea of my poor decrepit health and exclaimed to them that if they had diverted my attention towards it couple of years ago, then by all means I would have started working on this task; but now at the present when the paralysis and feeble old age has completely shattered my energies—such a huge task is very difficult for me to execute. Afterward, few of my dear acquaintances suggested me that if I could not write the complete translation of the Holy Quran, then following the patterns of 'Nawādir-ul-Ḥadīš'; it will be very useful academic task to write translation and annotation of some verses of the Holy Quran with contextual explanations.

This task was very easy for me. Therefore, with a strong determinative faith and trust in Allah عَزَّوَجَلَّ, I started this work. I had just managed to write a manuscript of approximately one hundred pages when haphazardly, on 13th December 1981, I was struck with paralysis attack again for the second time while sleeping. This very fit paralyzed my left hand and foot so

relentlessly that it made these limbs motionless. Immediately, with the assistance of two students, I was brought to my house at my village Għausī from Brown Sharīf by a jeep. I remained bedridden for a couple of months, but very soon, there was grace and compassion unto me by Almighty Allah عَزَّوَجَلَّ that I started to feel movement in my hand and foot and after the passage of three months, I was in a position to stand up. I gradually recovered and started going to Masjid for my daily congregational prayers as well as the Friday prayers. Therefore, the manuscript that was left incomplete due to my sickness now has been completed and presented to the readers with the title 'Ajāyib-ul-Quran' (Marvels of the Holy Quran).

This collection is comprised of 65 such miraculous and strange anecdotes that are briefly discussed in the Glorious Quran and are chosen from different chapters of the Holy Quran. Furthermore, a detailed description has also been provided relevant to these anecdotes and the lessons that are hidden in it are also presented under the heading of 'moral lesson'.

I supplicate in the court of Allah عَزَّوَجَلَّ that may this nineteenth book of mine also receive the blessings of acceptance like my other books and become beneficial for the humanity. May this effort become useful for the Hereafter, a means of forgiveness for me, my parents, teachers, students, acquaintances and my disciples and may make my maternal grandson Mawlvī Faḍal-ul-Ḥaq a practising Islamic scholar, bless him with good rewards as he assisted me in editing and publication of this book. (آمِیْن)

I have written this book in such physically feeble conditions that it is very hard for me to even walk but اَلْحَمْدُلِلّٰه my right hand is

working and my head and heart are in perfect condition — my treatment is also in progress. The readers and the audience are requested to pray for me that may Allah عَزَّوَجَلَّ grant me recovery soon so that I may continue the work of teaching Aḥādīš, writing the religious books and sermons till my final hour.

وما ذلک علی اللہ بعزیزوھوحسبی و نعم الوکیل والحمدللہ

رب العلمین و صلی اللہ تعالٰی علی خیرخلقہ والہ و صحبہ اجمیعن

(‘Abdul Muṣṭafā Al-Azmī عفی عنہ)



بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

1. Heavenly staff

This is the blessed staff of Sayyidunā Mūsā عَلَیۡہِ السَّلَام which is commonly known as *'Aṣā-e-Mūsā'*. There were many such miracles performed by Sayyidunā Mūsā عَلَیۡہِ السَّلَام through it which have frequently been described by the Holy Quran with diverse topics again and again.

The history of this holy staff is very ancient and contains hundreds of such historical events which consist of thousands of signs of advice and moral lessons which are shining like the brilliant stars. Those who possess the spiritual insight can gain the light of guidance through them.

The staff was as tall as Sayyidunā Mūsā عَلَیۡہِ السَّلَام, i.e. ten arms-length [approx 15ft]. Its head was split into two branches that would emit the light at night similar to a lamp. It was made from the heavenly tree of Salvadora Persica [Pīlū] and Sayyidunā Ādam عَلَیۡہِ السَّلَام brought it with him from the Paradise.

The glory of the blessed staff is discussed by Sayyid 'Alī Ĥajwaīrī in his couplets:

وَاٰدَمُ مَعَهٗ اُنْزِلَ الْعُوْدُ وَالْعَصَا لِمُوْسٰى مِنَ الْاٰسِ النَّبَاتِ الْمُكَرَّمِ

وَ اَوْرَاقُ تِيْنٍ وَّالْيَمِيْنُ بِمَكَّة وَخَتْمُ سُلَيْمٰنِ النَّبِيِّ الْمُعَظَّم

Translation: Five things descended from the Paradise with Sayyidunā Ādam عَلَیۡہِ السَّلَام: 'Awd (the fragrant wood), the blessed staff of Sayyidunā Mūsā عَلَیۡہِ السَّلَام which was made of the prestigious wood of Salvadora Persica [Pīlū], the leaves of the fig-tree, the Black Stone (Ḥajar-e-Aswad which is placed in Makkaĥ-e-

Mu'aẓẓamaĥ), and the blessed ring of the exalted Prophet Sulaymān عَلَيْهِ السَّلَام. These five things were descended from the Paradise. *(Tafsīr-al-Ṣāwī, vol. 1, p. 69; Al-Baqaraĥ, verse 60)*

After Sayyidunā Ādam عَلَيْهِ السَّلَام, the holy staff was consecutively passed on as a prophetic heritage to many distinguished Prophets one after the other. Then finally, it reached Sayyidunā Shu'aīb عَلَيْهِ السَّلَام, who was a Prophet sent to the people of Madyan. When Sayyidunā Mūsā عَلَيْهِ السَّلَام migrated from Egypt to Madyan, Sayyidunā Shu'aīb عَلَيْهِ السَّلَام got his daughter, Sayyidatunā Ṣaffūrā رَضِىَ اللهُ تَعَالٰى عَنْهَا married with Sayyidunā Mūsā عَلَيْهِ السَّلَام. Sayyidunā Mūsā عَلَيْهِ السَّلَام served Sayyidunā Shu'aīb عَلَيْهِ السَّلَام for ten years and would herd the goats of Sayyidunā Shu'aīb عَلَيْهِ السَّلَام during his stay. At that time, upon receiving the command of Allah عَزَّوَجَلَّ, Sayyidunā Shu'aīb عَلَيْهِ السَّلَام gave the blessed staff to Sayyidunā Mūsā عَلَيْهِ السَّلَام.

Then when Sayyidunā Mūsā عَلَيْهِ السَّلَام left Madyan for his homeland [Egypt] in the company of his wife and reached in the sacred valley of *'Tuva'*, Almighty Allah عَزَّوَجَلَّ blessed him with a glimpse of His Divine Light and raised his rank by bestowing him with the Prophethood. The Holy Quran delineates how Almighty Allah عَزَّوَجَلَّ addressed Sayyidunā Mūsā عَلَيْهِ السَّلَام at that time in the following words:

وَ مَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ﴿۱۷﴾ قَالَ هِيَ عَصَايَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَاَهُشُّ بِهَا عَلٰى غَنَمِيْ وَلِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ﴿۱۸﴾

'And what is this in your right hand, O Mūsā?' He said, 'This is my staff; I support myself on it, and I knock down leaves for my sheep with it, and there are other uses for me in it.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūraĥ Ṭaĥa, Verse 17-18)

In the context of مَآرِبُ اُخْرٰی (other uses) that were done through the staff; Sayyidunā 'Allāmaĥ 'Abū-ul-Barakāt 'Abdullaĥ bin Aḥmad Nasfī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has stated in its annotation that:

1. Holding it and walking with its support

2. Talking to it for entertainment

3. The staff becoming a tree and providing a shade during the daytime

4. In the night time, the two forked branches of the staff would glow and provided a source of light.

5. Use it as a protection against enemies, wild beasts, snakes and scorpions.

6. At the time of drawing out water from a well, the staff would turn into a rope and its two forked branches would turn into a bucket.

7. As and when required the staff would turn into a tree and began bearing desired fruits.

8. Water emerging out upon embedding the staff into the ground. *(Madārik-ul-Tanzīl, vol. 3, p. 251; Part 16, Sūraĥ Ṭaĥa, Verse 18)*

Although Sayyidunā Mūsā عَلَيْهِ السَّلَام used to perform the above-mentioned tasks with the blessed staff but when Sayyidunā Mūsā عَلَيْهِ السَّلَام went to the court of Pharaoh to guide him towards the right path, wonderful miracles started to occur through the blessed staff. Pharaoh refuted Sayyidunā Mūsā عَلَيْهِ السَّلَام by calling him a magician. The Holy Quran has mentioned three of those miracles time and again, which are as following.

Staff became a serpent: The story behind this is that on one occasion, Pharaoh initiated a huge carnival and gathered all of the magicians of his kingdom in order to defeat Sayyidunā Mūsā عَلَيْهِ السَّلَام. In the midst of this carnival which was crowded with hundreds and thousands of people, at one side stood a huge number of magicians holding their tools of magic in their hands and on the other side, stood Sayyidunā Mūsā عَلَيْهِ السَّلَام all alone and determined against all of them. The magicians swore by the grace of Pharaoh and threw their sticks and ropes onto the ground. Suddenly, those sticks and ropes became hissing snakes and started slithering all over the field. The whole crowd lost their senses due to the fear and horror and started running here and there. Pharaoh and all of his magicians swelled with arrogance upon demonstrating their show and began to clap arrogantly in their believed victory. Meanwhile, upon receiving the command of Allah عَزَّوَجَلَّ, Sayyidunā Mūsā عَلَيْهِ السَّلَام placed his blessed staff among the snakes. The blessed staff turned into a gigantic and horrifying snake that swallowed all of the snakes of the magicians. Upon witnessing this miracle, all of the magicians admitted their defeat and fell prostrate while proclaiming 'اٰمَنَّا بِرَبِّ هٰرُوْنَ وَ مُوْسٰی' i.e. 'we accept faith in the One Who is the Rab of Ĥārūn and Mūsā'. Therefore, while mentioning this incident, the Holy Quran says:

قَالُوْا یٰمُوْسٰۤی اِمَّاۤ اَنْ تُلْقِیَ وَ اِمَّاۤ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰی ﴿۶۵﴾ قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَ عِصِیُّهُمْ یُخَیَّلُ اِلَیْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰی ﴿۶۶﴾ فَاَوْجَسَ فِیْ نَفْسِهٖ خِیْفَةً مُّوْسٰی ﴿۶۷﴾ قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰی ﴿۶۸﴾ وَ اَلْقِ مَا فِیْ یَمِیْنِكَ تَلْقَفْ

مَا صَنَعُوْا ؕ اِنَّمَا صَنَعُوْا كَیْدُ سٰحِرٍ ؕ وَ لَا یُفْلِحُ السَّاحِرُ حَیْثُ اَتٰى ﴿۶۹﴾ فَاُلْقِیَ
السَّحَرَةُ سُجَّدًا قَالُوْۤا اٰمَنَّا بِرَبِّ هٰرُوْنَ وَ مُوْسٰى ﴿۷۰﴾

They said, 'O Mūsā, either you throw first - or shall we throw first?' He said, 'Rather, you may throw'; there upon their cords and their staves, by the strength of their magic, appeared to him as if they were (serpents) moving fast. And Mūsā sensed fear in his heart. We said, 'Do not fear - it is you who is dominant.' 'And cast down which is in your right hand - it will devour all that they have fabricated; what they have made is only a magician's deceit; and a magician is never successful, wherever he comes.' Therefore all the magicians were thrown down prostrate - they said, 'We accept faith in the One Who is the Rab of Ĥārūn and Mūsā.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūraĥ Ṭaĥa, Verse 65-70)

Emergence of water upon the stroke of staff: Syria was the native country of Israelites (Banī Isrāīl) - but these people settled in Egypt during the reign of Sayyidunā Yusuf عَلَیْہِ السَّلَام and the people of 'Amāliqaĥ dominated Syria who were the worst of unbelievers. When Pharaoh perished in the River Nile and Sayyidunā Mūsā عَلَیْہِ السَّلَام was secured from the tyrannies of Pharaoh, Almighty Allah عَزَّوَجَلَّ commanded him to do Jiĥād against the people of 'Amāliqaĥ and free Syria from their domination. Therefore, Sayyidunā Mūsā عَلَیْہِ السَّلَام mobilized an army of six hundred thousand Israelites and left for Jiĥād. However, when the Israelites reached within the boundaries of Syria, they became so terrified of the people of 'Amāliqaĥ that they gave up and turned their faces away from Jiĥād. As a consequence of disobeying the command of Allah عَزَّوَجَلَّ, the Israelites were punished in such a way that they went straying and wandering on the plains of Tayaĥ for forty years and could

not get out of it. Sayyidunā Mūsā عَلَيْهِ السَّلَام also stayed with them in that field. When those people became restless due to the thirst and hunger in the field where no signs of food and water existed, Allah عَزَّوَجَلَّ descended 'Man-o-Salwā' for them from the skies upon the supplication of Sayyidunā Mūsā عَلَيْهِ السَّلَام.

Mann was a type of sweet confectionary similar to honey and Salwā was roasted quails. After eating, when they became restless due to extreme thirst and started to ask for water, Sayyidunā Mūsā عَلَيْهِ السَّلَام struck a rock with his staff. Immediately, twelve springs emerged from the rock. The twelve tribes of Banī Isrāīl began drinking water from their individual springs, and also served this water to their cattle. It continued for forty years. It was a miracle of Sayyidunā Mūsā عَلَيْهِ السَّلَام that occurred with the help of the blessed staff and stone. The Holy Quran describes this miracle and states:

وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ
فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ

And when Mūsā asked for water for his people, We said, 'Strike this rock with your staff';' thereupon twelve springs gushed forth from it; each group recognised its drinking-place.

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Baqaraĥ, Verse 60)

Stroke of staff split the Niles: Sayyidunā Mūsā عَلَيْهِ السَّلَام preached to Pharaoh for a long time and showed him many signs and miracles. However, he did not accept the truth and grew even further in his mischief and stubbornness. The Israelites did not accept Pharaoh as their Lord; therefore, he tyrannized over the believers to a great extent. During this persecution, a divine revelation was revealed at one upon Sayyidunā Mūsā عَلَيْهِ السَّلَام

directing him to migrate from Egypt with Banī Isrāīl overnight. Therefore, Sayyidunā Mūsā عَلَیْهِ السَّلَام left Egypt overnight in the company of Israelites.

When Pharaoh came to know about it, he also mobilized his army to arrest the Israelites. When the two armies came close to each other, the Israelites shrieked with the fear of Pharaoh and thought they would now be captured by Pharaoh. The prevailing conditions of the Israelites were very serious because they were confronted by the river with the tidal waves in front of them and the bloodthirsty army of Pharaoh behind them. Under these worrying circumstances, Sayyidunā Mūsā عَلَیْهِ السَّلَام was relaxed and was consoling the Israelites. When they approached the river, Allah عَزَّوَجَلَّ commanded Sayyidunā Mūsā عَلَیْهِ السَّلَام to strike the river with his staff. Therefore, the moment he struck the river with his blessed staff, the river split into twelve clear roads. The Israelites safely walked over these twelve paths and crossed the river.

When Pharaoh reached the river and saw the twelve roads, he went onto the roads along with his army. However, when he and his army reached the middle of the river, suddenly the huge waves rose and levelled the surface of the roads. Consequently, Pharaoh drowned into the river, along with his army. The Holy Quran mentions the incident in these words:

فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ اَصْحٰبُ مُوْسٰۤى اِنَّا لَمُدْرَكُوْنَ ﴿۶۱﴾ قَالَ كَلَّا ۚ اِنَّ مَعِیَ رَبِّیْ
سَیَهْدِیْنِ ﴿۶۲﴾ فَاَوْحَیْنَاۤ اِلٰى مُوْسٰۤى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ؕ فَانْفَلَقَ فَكَانَ
كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِیْمِ ﴿۶۳﴾ وَ اَزْلَفْنَا ثَمَّ الْاٰخَرِیْنَ ﴿۶۴﴾ وَ اَنْجَیْنَا مُوْسٰى وَ مَنْ

مَّعَهٗۤ اَجۡمَعِیۡنَ ﴿ۚ۶۵﴾ ثُمَّ اَغۡرَقۡنَا الۡاٰخَرِیۡنَ ﴿ؕ۶۶﴾ اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً ؕ وَ مَا کَانَ اَکۡثَرُہُمۡ مُّؤۡمِنِیۡنَ ﴿۶۷﴾

And when the two groups saw each other, those with Mūsā said, 'They have caught us.' Said Mūsā, 'Never! Indeed my Rab is with me, He will now show me the way.' So We sent the divine revelation to Mūsā that, 'Strike the sea with your staff'; there upon the sea parted; so each part was like a huge mountain. And We brought the others close to that place. And We saved Mūsā and all those with him, then drowned the others. Indeed in this is surely a sign, and most of them were not Muslims.

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Shu'arā, Verse 61-67)

These are the three wonderful miracles that occurred through the sacred staff of Sayyidunā Mūsā عَلَيْهِ السَّلَام, which have been mentioned in the Holy Quran frequently in different contexts to provide moral lessons as well as admonition for people. (واللّٰه تَعَالٰی اَعْلَم)

2. A stone that sprint

It was a square stone measuring one arm-length [approx. 1.5ft] by one arm-length. Sayyidunā Mūsā عَلَيْهِ السَّلَام would always carry it in his bag. Two miracles of Sayyidunā Mūsā عَلَيْهِ السَّلَام occurred through this blessed stone which have also been mentioned in the Holy Quran.

The first miracle: The first strange anecdote of this stone which in reality was the miracle of Sayyidunā Mūsā was its long intelligent run. And the discovery of this stone is due to the occurrence of this miracle.

The comprehensive anecdote of this incident is that it was the tradition of Banī Isrāīl to bathe nude publically. Although Sayyidunā Mūsā عَلَيْهِ السَّلَام who was also a member of the same society, was born and raised in the same environment, Allah عَزَّوَجَلَّ raised his ranks by blessing him with the dignified status of Prophethood. Therefore, how could the dignified modesty of Prophethood bear such immodesty and filthy tradition? Sayyidunā Mūsā عَلَيْهِ السَّلَام was very much against and fed up with the immodesty of the Banī Isrāīl. He would either bathe in isolation or by covering his body with a sheet. When Banī Isrāīl saw that he had not yet taken bathe nude, the wicked people accused him by saying that he had a white mark of leprosy on his private parts or had some kind of deformity on his body which he concealed by not getting undressed in public. The wicked people openly announced this accusation so much that there was not a corner to which the rumors about Sayyidunā Mūsā عَلَيْهِ السَّلَام had not reached. He عَلَيْهِ السَّلَام was very much grieved and saddened due to this accusation. But how Allah عَزَّوَجَلَّ can bear to see his beloved Kalīm in such state of grief and anxiety! And how Allah عَزَّوَجَلَّ can like to see his honourable Prophet being falsely accused! The Most Merciful Rab عَزَّوَجَلَّ created such means of freeing Sayyidunā Mūsā عَلَيْهِ السَّلَام from such accusations and declaring the purity of Sayyidunā Mūsā عَلَيْهِ السَّلَام that completely repelled the evil plans and doubts of Banī Isrāīl. The evidence of his purity and freedom from accusations was more evident than a shining sun that brightens the entire world.

This took place when Sayyidunā Mūsā عَلَيْهِ السَّلَام went to bathe at a hidden spring of water in the midst of the mountains to bathe. After making sure that there is no sign of any human being, he placed his blessed clothes on a stone and proceeded

to bathe completely nude. After he finished, he returned to the stone to wear his clothes. He saw that the stone was running away, taking his clothes with it! Upon seeing this, Sayyidunā Mūsā عَلَيْهِ السَّلَام also ran after it, saying 'ثَوْبِیْ حَجَرُ، ثَوْبِیْ حَجَرُ' i.e. *O stone, my clothes!* O stone, my clothes! The stone kept on running. It ran to the extent that it entered the main avenues of the city and eventually ran into the small alleys of the city. Sayyidunā Mūsā عَلَيْهِ السَّلَام kept on following the stone whilst having no clothes on. This way, the youth and adults of Banī Isrāīl witnessed with their own eyes that the blessed body of Sayyidunā Mūsā عَلَيْهِ السَّلَام had no deformity from head to toe. And instead, every limb of the blessed body of Sayyidunā Mūsā عَلَيْهِ السَّلَام had reached such heights of perfection and beauty that it was impossible to find such example among ordinary people. Therefore, they all exclaimed: وَاللّٰهُ مَابِمُوْسٰی مِنْ بَاس i.e. by Allah عَزَّوَجَلَّ, Mūsā عَلَيْهِ السَّلَام is flawless.

When this stone completely justified the innocence of Sayyidunā Mūsā عَلَيْهِ السَّلَام, it automatically stopped. He (Sayyidunā Mūsā عَلَيْهِ السَّلَام) straightaway dressed up and put this stone in his bag. *(Ṣaḥīḥ al-Bukhārī, Kitāb-ul-Ambīyā, vol. 2, chapter. 30, pp. 442, Ḥadīš 3404; Tafsīr as-Ṣāwī, vol. 5, p. 1659; Part 22, Sūraĥ Al-Aḥzāb, Verse 69)*

Almighty Allah عَزَّوَجَلَّ has described this anecdote in Holy Quran in the following words:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿۶۹﴾

O people who believe! Do not be like the people who troubled Mūsā – so Allah freed him from the allegations they had uttered; and Mūsā is honourable in the sight of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūraĥ Al-Aḥzāb, Verse 69)

The second miracle: In the plains of Tayaĥ, it was the same stone that Sayyidunā Mūsā عَلَيْهِ السَّلَام struck with his blessed staff and consequently, twelve springs of water emerged from it. Banī Isrāīl used this water for forty years. A comprehensive description of this stone has been mentioned in the previous chapters. In the verse of the Holy Quran فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ, 'stone' refers to the same stone.

Remedy of a doubt: The deniers of the miracles judge everything based on their weak intellect. They deny the miracle of emergence of the springs of water from the stone by considering it to be impossible and say that our intellect cannot accept the fact that the twelve springs of water emerged from such a small stone.

Even though, these deniers witness with their own eyes that Allah عَزَّوَجَلَّ has blessed some stones with the characteristics of removing hair, some make vinegar more bitter and sour, some have magnetic power that can attract metal from distance, some make poisonous animals run away, some can work as antidotes for poison of the animals. Certain stones can even provide relief in cardiac palpitations, some do not burn nor heat up, some can even produce flame and there is eruption of volcano from some stones! So when Allah عَزَّوَجَلَّ has bestowed stones with such various effects, then why is it so difficult to accept the fact that Allah عَزَّوَجَلَّ blessed the stone of Sayyidunā Mūsā عَلَيْهِ السَّلَام with such effects? Perhaps Allah عَزَّوَجَلَّ blessed it with the characteristic of absorbing water from inside the earth and manifesting it in

the shape of springs. Or probably this stone had the effect that the breeze that would come across it would flow constantly in the shape of water. It is not beyond the power of Allah عَزَّوَجَلَّ. Anything could have happened. As by Allah's decree, anything can take place. Therefore, to believe in this miracle of Sayyidunā Mūsā عَلَيْهِ السَّلَام is from the necessities of faith and to deny it is profanity. It is mentioned in the Holy Quran:

وَ اِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَ اِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَ اِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ

For there are some rocks that rivers gush forth from them; and some that water flows from them when they split as under; and there are rocks that fall down for the fear of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Baqaraĥ, Verse 74)

Anyways, water coming from the stones is a common observation then why it is difficult for one's intellect to accept the fact of the springs of water coming from the blessed stone of Sayyidunā Mūsā عَلَيْهِ السَّلَام.

3. Field of Tayaĥ

After Pharaoh drowned into the River Nile and all Banī Isrāīl became Muslim, and when Sayyidunā Mūsā عَلَيْهِ السَّلَام was blessed with tranquility and peace of mind, Allah عَزَّوَجَلَّ ordered him to enter the Holy Land (Bayt-ul-Muqaddas) with Banī Isrāīl. At that time, Bayt-ul-Muqaddas was under the domination of the people of 'Amāliqaĥ who were the worst of unbelievers, very sturdy warriors and very cruel.

Therefore, Sayyidunā Mūsā عَلَيْهِ السَّلَام left for Jiĥād against the people of 'Amāliqaĥ with six hundred thousand people of Banī

Isrāīl but the moment Banī Isrāīl reached in the vicinity of Bayt-ul-Muqaddas, they became coward and started exclaiming that there are Jabbārīn (‘Amāliqaĥ) in this city, who are very strong and powerful, therefore, we will not enter the city at all until these people remain inside the city. Banī Isrāīl said to Sayyidunā Mūsā عَلَيْهِ السَّلَام even up to this extent, ‘O Mūsā عَلَيْهِ السَّلَام, you and your Rab should go and fight with such powerful people; we will stay here.’ Such comments from Banī Isrāīl made Sayyidunā Mūsā عَلَيْهِ السَّلَام very much grieved and he requested to Almighty Allah عَزَّوَجَلَّ as:

رَبِّ اِنِّیۡ لَاۤ اَمۡلِکُ اِلَّا نَفۡسِیۡ وَ اَخِیۡ فَافۡرُقۡ بَیۡنَنَا وَ بَیۡنَ الۡقَوۡمِ الۡفٰسِقِیۡنَ ﴿۲۵﴾

‘O Rab! I have no control except over myself and my brother, so keep us separated from the disobedient nation.’ (Do not count us among them).

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūraĥ Mai’daĥ, Verse 25)

In response of this invocation of Sayyidunā Mūsā عَلَيْهِ السَّلَام, Almighty Allah عَزَّوَجَلَّ exposed his wrath and anger and said:

فَاِنَّهَا مُحَرَّمَةٌ عَلَیۡهِمۡ اَرۡبَعِیۡنَ سَنَةً ۚ یَتِیۡهُوۡنَ فِی الۡاَرۡضِ ؕ فَلَا تَاۡسَ عَلَی الۡقَوۡمِ الۡفٰسِقِیۡنَ ﴿۲۶﴾

‘The (holy) land is therefore forbidden for them for forty years; they will wander in the earth; so do not grieve for these disobedient people.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūraĥ Mai’daĥ, Verse 26)

As a repercussion, these six hundred thousand Banī Isrāīl wandered in the field for forty years, but could not get out of it. This field is called the ‘field of Tayaĥ’. ‘Mann and Salwā’ was also descended in the same very field for Banī Isrāīl and when Sayyidunā Mūsā عَلَيْهِ السَّلَام struck his staff over the stone,

twelve springs of water gushed out of it. This anecdote has been narrated in the Holy Quran with different contexts time and again; among which, in Sura Maida, this anecdote has a comparatively full description which undoubtedly is an excellent anecdote that consists of the descriptions of the deviation and disobedience of Banī Isrāīl. But despite all this, Sayyidunā Mūsā عَلَيْهِ السَّلَام remained being affectionate towards Banī Isrāīl that when these people were exhausted due to extreme hunger and thirst in the field of Tayaĥ, Sayyidunā Mūsā عَلَيْهِ السَّلَام invoked for them and had the Mann and Salwā descended for them. Afterwards, he also made twelve springs of water emerge by striking his staff on the stone. From this anecdote, we can have an idea of how patient, placid and tolerant Sayyidunā Mūsā عَلَيْهِ السَّلَام was.

4. Glittering hand

When Allah عَزَّوَجَلَّ sent Sayyidunā Mūsā عَلَيْهِ السَّلَام in the court of Pharaoh for his guidance, Allah عَزَّوَجَلَّ blessed Sayyidunā Mūsā عَلَيْهِ السَّلَام with two miracles at that time. One of which was 'the sacred staff' and other being the miracle of 'the glittering hand'. When Sayyidunā Mūsā عَلَيْهِ السَّلَام used to put his hand in the neck of his shirt, upon drawing it out, it began to glow! When he would place his blessed hand again in the neck of his shirt, it would restore its original condition. The Holy Quran has mentioned this prophetic miracle frequently in different chapters. One example of this is mentioned in Sūraĥ Ṭaĥa:

وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى ﴿۲۲﴾
لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ﴿۲۳﴾

'And put your hand inside your armpit - it will come out shining white, not due to any illness - one more sign.' 'In order that we may show you our great signs.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūraĥ Ṭaĥa, Verse 22-23)

This miracle is known as 'يدبيضاء' (the glittering hand) and is a unique and a great miracle. Sayyidunā Ibn-e-'Abbās رَضِیَ اللهُ تَعَالٰی عَنْهُمَا has narrated that during the day and night, Nūr (light) would radiate from the sacred hand of Sayyidunā Mūsā عَلَيْهِ السَّلَام as it does from the sun. *(Khazāin-ul-'Irfān, p. 563; Part 16, Sura Ṭaĥa, Verse 22)*

5. Mann and Salwā

When Sayyidunā Mūsā عَلَيْهِ السَّلَام was living along with six hundred thousand people of Banī Isrāīl in the field of Tayaĥ; Allah عَزَّوَجَلَّ descended two divine feasts for them from the sky. One of which was 'Mann' and other named 'Salwā'. Mann was a type of halva (sweet dish) resembling white honey or it may actually have been white honey which descended from the sky every day in the shape of rain. Salwā, on the other hand, were cooked quails that used to descend from the skies with the southerly wind. Whilst stating the blessings bestowed upon the Banī Isrāīl, Allah عَزَّوَجَلَّ has stated in the Glorious Quran:

وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى

'And sent down Manna and Salwā on you'

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Baqaraĥ, Verse 57)

It was commanded by Sayyidunā Mūsā عَلَيْهِ السَّلَام to eat Mann and Salwā on a daily basis and not to preserve or keep any for next day at all. But some people having a weak faith became worried that if Mann and Salwā do not descend some day, then

we will be left to starve to death in the plains of this field where no signs of food and water exist. Therefore, they began to secretly preserve some of the food for the following day. Due to the consequence of disobeying the command of a Prophet, the food they stored rotted and the blessings of Mann and Salwā stopped. That's why the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said that 'had Banī Isrāīl not existed, neither food would get spoiled nor would meat have rotten'. The decay of food and meat rotting started since then. Otherwise, prior to that, neither food would spoil nor would meat rot. *(Tafsīr Ruḥ-ul-Bayān; Part 1, Sūraĥ Baqaraĥ, Verse 57)*

6. 12,000 Jews turned into apes

It is narrated that seventy thousand men from the people of Sayyidunā Dāwūd عَلَيْهِ السَّلَام used to live in the sea-side village of *Eīlaĥ*, near Uqbaĥ. These people were living a luxurious and prosperous life. Allah عَزَّوَجَلَّ tested them by way of prohibiting them from fishing on Saturday (the day of Sabbath) and permitted them to catch fish on all other days of the week. He عَزَّوَجَلَّ tested their faith by way of making many fish appear during the day of Sabbath and making none appear during other days.

However, upon listening to the whispers of Satan, they began to dig drains from the sea to the land, resulting in the formation of ponds on the dry land. Satan further misguided them by giving them the evil idea that on Sabbath (Saturday), when fish come into the pond through these drains, close the passage of the drains and do not catch fish that day. Instead, capture them with ease the next day. They liked this satanic idea but they did not realise the fact that the day when they captured fish in ponds, that was considered to be their capturing there and

then. Therefore, capturing fish turned out to be on the day of Sabbath (Saturday) which Allah عَزَّوَجَلَّ had prohibited for them.

On this occasion, Jews divided into three group:

i. There were some who restrained themselves from fishing according to the command of Allah عَزَّوَجَلَّ, and attempted to tell others to do the same. They showed anger and hatred towards this disobedient act.

ii. Another group disliked and hated this act but remained silent. They did not restrain people from indulging in it. They instead said to those who tried to stop them that why you advice such people that Allah عَزَّوَجَلَّ is either about to destroy or going to inflict His severe torment upon them.

iii. There were also some insolent and disobedient people who openly opposed the commandment of Allah عَزَّوَجَلَّ by following the evil temptation of Satan by fishing on Saturday. They ate as well as sold those fish.

When the disobedient people did not refrain from their evil act despite being forbidden from it, then those who attempted to stop them said that they would no longer keep any ties with them. Therefore, they built a wall to separate themselves from the wrongdoers. The village was divided and separate entrance and exit were made.

Wrathfully, Sayyidunā Dāwūd عَلَيْهِ السَّلَام cursed the hunters. Consequently, no one among the disobeyers came outside the next day. Some people climbed up the wall to see them and saw that all of them were deformed into the apes. When people entered by opening the door of wrongdoers, the apes would recognise their relatives, come close to them and sniff their

clothes and weep bitterly. But people would not recognise the ones turned into apes. Those who became apes were twelve thousand in number. They lived for three days and could not eat or drink anything in between and all of them died starving out of thirst and hunger. The group of people who restrained from fishing remained safe from annihilation. And the correct saying is that Allah عَزَّوَجَلَّ also saved those from this annihilation who considered it evil in their hearts and remained silent. *(Tafsīr-us-Ṣāwī, Vol 1, p 72; Part 2, Sūraĥ Baqaraĥ, Verse 65)*

The Holy Quran describes this anecdote in detail in the following verse of Sūraĥ Baqaraĥ:

وَلَقَدۡ عَلِمۡتُمُ الَّذِيۡنَ اعۡتَدَوۡا مِنۡكُمۡ فِى السَّبۡتِ فَقُلۡنَا لَهُمۡ كُوۡنُوۡا قِرَدَةً
خٰسِـِٕيۡنَ ﴿۶۵﴾

And you certainly know of those amongst you who transgressed in the matter of Sabth (Sabbath - Saturday) - We therefore said to them, 'Become apes, despised!'

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Baqaraĥ, Verse 65)

This event is also mentioned in detail in Sūraĥ A'rāf. Its translation is as following:

وَسۡـَٔلۡهُمۡ عَنِ الۡقَرۡيَةِ الَّتِىۡ كَانَتۡ حَاضِرَةَ الۡبَحۡرِ ۘ اِذۡ يَعۡدُوۡنَ فِى السَّبۡتِ اِذۡ تَاۡتِيۡهِمۡ
حِيۡتَانُهُمۡ يَوۡمَ سَبۡتِهِمۡ شُرَّعًا وَّيَوۡمَ لَا يَسۡبِتُوۡنَ ۙ لَا تَاۡتِيۡهِمۡ ۛ ۚ كَذٰلِكَ ۛ ۚ نَبۡلُوۡهُمۡ
بِمَا كَانُوۡا يَفۡسُقُوۡنَ ﴿۱۶۳﴾ وَاِذۡ قَالَتۡ اُمَّةٌ مِّنۡهُمۡ لِمَ تَعِظُوۡنَ قَوۡمَا ۨ اللّٰهُ مُهۡلِكُهُمۡ
اَوۡ مُعَذِّبُهُمۡ عَذَابًا شَدِيۡدًا ؕ قَالُوۡا مَعۡذِرَةً اِلٰى رَبِّكُمۡ وَلَعَلَّهُمۡ يَتَّقُوۡنَ ﴿۱۶۴﴾

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖۤ اَنْجَیْنَا الَّذِیْنَ یَنْهَوْنَ عَنِ السُّوْٓءِ وَ اَخَذْنَا الَّذِیْنَ
ظَلَمُوْا بِعَذَابٍۭ بَـِٕیْسٍۭ بِمَا كَانُوْا یَفْسُقُوْنَ ﴿۱۶۵﴾ فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ
قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕیْنَ ﴿۱۶۶﴾

And ask them of the township that was by the sea; when they used to exceed in the matter of the Sabbath - when their fish used to come swimming atop the water in front of them on the day of Sabbath and not come on the days it was not Sabbath; this is how We used to test them, due to their disobedience. And when a group among them said, 'Why do you preach to a people whom Allah is going to destroy or mete out a severe punishment?' They said, 'To have an excuse before your Rab, and that perhaps they may fear.' And when they forgot the advices they had been given, We rescued those who forbade evil, and seized the unjust with a dreadful torment - the recompense of their disobedience. Consequently when they rebelled against the command to refrain, We said to them, 'Be apes, despised!'

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ A'rāf, Verse 163-166)

Moral lesson

We learn how dangerous it is to disobey the commands of Allah عَزَّوَجَلَّ and fall into the trap of Satan. Furthermore, we learn how wretched those individuals are who are cursed by a Prophet of Allah. Their signs get wiped away from the face of the earth by getting caught in the punishment of Allah عَزَّوَجَلَّ, they become fuel of the Hellfire and become despised in both worlds. (نعوذ بالله منه)

There are many lessons and advice that every Muslim can derive from this heart-trembling anecdote of the people of Eīlaĥ. May

the fear of Allah عَزَّوَجَلَّ thrive in the hearts of Muslims after reading this, give them the enthusiasm to stay away from evil temptations and remain steadfast upon the straight path and become successful in both the worlds by attaining honour and respect.

7. The most precious cow of the world

This is a very important and a great Quranic anecdote. And it is due to this anecdote that this chapter is named Sūraĥ Baqaraĥ (the chapter of cow).

The story behind this is that there was a very pious person in Banī Isrāīl who had a young son. He only had a single possession, a calf. Just before his death, the pious individual took the calf to the jungle and left it by a bush, saying 'O Allah (عَزَّوَجَلَّ), I leave this calf under Your protection until my son becomes an adult'. After this, the pious person died and the calf grew to a cow with the passage of time and his son grew up to a righteous man who was very obedient to his mother. He had divided his night into three parts: he used to sleep in one part, worship in another and serve his mother in another part. Also, he used to travel to the jungle everyday in the morning to fetch wood which he used to sell. He used to do Ṣadaqaĥ (charity) of one third of his earnings, spend one third on his personal needs and give one third to his mother.

One day, the mother said to the son, "O my beloved son! Your father left a calf for you in his inheritance that he had left near such and such bush under the protection of Allah عَزَّوَجَلَّ. Now go to that bush and supplicate in this way! 'O Rab of Sayyidunā Ibrāĥīm, Ismā'īl and Isḥāq! Return me the possession my father gave under your protection!' She further said that the calf was

yellow coloured; and its skin would be glistening in such a way as though as rays of the sun are emitting from it."

After hearing this, the boy went to the jungle and supplicated by that bush. All of a sudden, the cow came to him running and stood by him. He brought it home. His mother said, 'My son! Go to the market and sell this cow for three dinars, but do not sell it to any buyer without consulting me.' In those days, the common price of a cow was three dinars. A buyer came in the market, who in reality was an angel. The angel said, 'I will pay you more than three dinars on a condition that you sell me the cow without consulting your mother.' The boy replied that no matter how much more you offer me, I will not sell the cow without consulting my mother. Reaching home, the boy related the whole event to his mother. She said perhaps the buyer was an angel. Therefore, O son, consult with him whether we shall sell the cow or not.

Thus when the boy consulted with that buyer in the market, he replied not to sell the cow at this moment. He further said that in future, the people of Sayyidunā Mūsā عَلَيْهِ السَّلَام will buy this cow. He further advised to fill the hide of the cow with gold at that time and to demand its value from them. They will pay the price you wish.

Therefore, after a few days, a very rich person from the Banī Isrāīl, named 'Āmīl, was killed by his two paternal cousins and they threw his body in a desolate place. The morning after, the search for the murderers began. After getting no trace, people went to Sayyidunā Mūsā عَلَيْهِ السَّلَام and asked for the murderer. He عَلَيْهِ السَّلَام ordered them to slaughter a cow and strike the dead body with its tongue or the bone of the tail and the murdered 'Āmīl will resurrect and tell you the name of his killer.

Hearing this, Banī Isrāīl started to question and argued about the age, etc. of the cow. When they finally understood the type of the cow that was required, they then began the search for it. After they reached the cow of the boy, they realised that this was exactly the same cow as they required. Therefore, they filled the hide of the cow with gold, paid its price and slaughtered the cow. After doing so, they hit the corpse with the tongue or bone of the tail and the dead 'Āmīl came back to life. He said that his killers were the two sons of his uncle who killed him due to the greed of his wealth. After telling this, he died again. Therefore, both of those killers were killed in return and the child of the pious person who was very obedient to his mother became very rich by earning loads of wealth. *(Tafsīr-us-Ṣāwī, Vol 1, p. 75; Part 1, Sūraĥ Baqaraĥ, Verse 71)*

Whole of this incident has been described in the holy verses of the Glorious Quran in the following words:

وَ اِذْ قَالَ مُوْسٰی لِقَوْمِهٖۤ اِنَّ اللّٰهَ یَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْۤا اَتَتَّخِذُنَا هُزُوًا ؕ
قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِیْنَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ یُبَیِّنْ لَّنَا
مَا هِیَ ؕ قَالَ اِنَّهٗ یَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّ لَا بِكْرٌ ؕ عَوَانٌۢ بَیْنَ ذٰلِكَ ؕ فَافْعَلُوْا
مَا تُؤْمَرُوْنَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ یُبَیِّنْ لَّنَا مَا لَوْنُهَا ؕ قَالَ اِنَّهٗ یَقُوْلُ اِنَّهَا
بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِیْنَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ یُبَیِّنْ لَّنَا
مَا هِیَ ۙ اِنَّ الْبَقَرَ تَشٰبَهَ عَلَیْنَا ؕ وَ اِنَّاۤ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿٧٠﴾ قَالَ اِنَّهٗ
یَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِیْرُ الْاَرْضَ وَ لَا تَسْقِی الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِیَةَ

فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا وَمَا كَادُوْا يَفْعَلُوْنَ ﴿۷۱﴾ وَاِذْ قَتَلْتُمْ
نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ﴿۷۲﴾ فَقُلْنَا اضْرِبُوْهُ
بِبَعْضِهَا ؕ كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى ۙ وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۷۳﴾

'And (remember) when Mūsā said to his people, 'Allah commands you to sacrifice a cow'; they said, 'Are you making fun of us?' He answered, 'Allah forbid that I should be of the ignorant!' They said, 'Pray to your Rab that He may describe the cow to us'; said Mūsā, 'He says that it is a cow neither old nor very young but between the two conditions; so do what you are commanded.' They said, 'Pray to your Rab that He may reveal its colour to us'; answered Mūsā, 'Indeed He says it is a yellow cow, of bright colour, pleasing to the beholders.' They said, 'Pray to your Rab that he may clearly describe the cow to us, we are really in a doubt as to which cow it is; and if Allah wills, we will attain guidance.' Said Mūsā عَلَيْهِ السَّلَام, 'He says, 'She is a cow not made to work, neither ploughing the soil nor watering the fields; flawless and spotless'; they said, 'You have now conveyed the proper fact'; so they sacrificed it, but seemed not to be sacrificing it (with sincerity). And (remember) when you slew a man and were therefore accusing each other concerning it; and Allah عَزَّوَجَلَّ wanted to expose what you were hiding. We therefore said, 'Strike the dead man with a part of the sacrificed cow'; this is how Allah will bring the dead to life, and shows you his signs so that you may understand!'

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Baqaraĥ, Verse 67-83)

Moral lesson

We have come to know many moral lessons and advice from this anecdote as well as certain rulings. A few among these are as following and are worthwhile to be remembered.

1. The possessions left over by the esteemed servants of Allah عَزَّوَجَلَّ have a lot of blessings in them. You see, the pious man only left one calf behind him but Allah عَزَّوَجَلَّ put so much blessings in it that his heirs received abundant wealth due to that calf.

2. The pious man left the calf under the protection of Allah عَزَّوَجَلَّ whilst being compassionate towards his child. So we also come to know that being compassionate towards children and leaving them some heritage is the practice of the chosen people of Allah عَزَّوَجَلَّ.

3. Allah عَزَّوَجَلَّ provides sustenance in abundance from the unseen to those who are obedient and serve their parents. We can see how Allah عَزَّوَجَلَّ blessed an orphan with prosperity and wealth due to being obedient to his mother.

4. One of the reasons for calamities to descend is to show a critical attitude towards the commands of Allah عَزَّوَجَلَّ. Banī Isrāīl were ordered to slaughter a cow. They could have slaughtered any cow and the order would have been fulfilled. However, they began to argue and started raising questions such as what kind of cow? What kind of colour? How old shall it be? As a result, it became very difficult for them as they had to slaughter such a cow that was very unique. That's why they had to pay such a huge price for it that no other cow has ever been priced as much and there is no hope either for it to ever be.

5. The one who gives his wealth under the protection of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ protects it and puts endless blessings in it.

6. The one who leaves his kinfolk under the custody of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ nourishes them in such a way that is beyond one's expectation.

7. Sayyidunā 'Alī رَضِیَ اللہُ تَعَالٰی عَنْهُ said that the one who wears yellow shoes will always remain happy and will have very few sorrows. Because Allah عَزَّوَجَلَّ said for the yellow calf that 'it excites the ones that look at it'. *(Tafsīr Ruḥ-ul-Bayān Vol 1, p. 160; Part 1, Sūraĥ Baqaraĥ , Verse 69)*

8. We also come to know about the animals used for ritual sacrifice that the more beautiful, non-defective and precious an animal is; the better it is. (وَاللّٰہُ تَعَالٰی اَعْلَمُ)

8. Seventy thousand dead resurrected

This is an amazing anecdote of the people of Sayyidunā Ḥizqīl عَلَیْهِ السَّلَام which contains many moral lessons and advice. This anecdote is mentioned in the second chapter of the Holy Quran, 'Sūraĥ Baqaraĥ'.

Who was Sayyidunā Ḥizqīl?: He was the third caliph of Sayyidunā Mūsā عَلَیْهِ السَّلَام and gained the dignified rank of the Prophethood. After Sayyidunā Mūsā عَلَیْهِ السَّلَام left this worldly life, Sayyidunā Yushā' bin Nūn عَلَیْهِ السَّلَام became his first caliph and Allah عَزَّوَجَلَّ blessed him with the Prophethood. After this esteemed individual, Sayyidunā Kālib bin Yūḥanā عَلَیْهِ السَّلَام was the second caliph and he too received the rank of Prophethood. After him, Sayyidunā Ḥizqīl عَلَیْهِ السَّلَام became the caliph as well as a Prophet! Sayyidunā Ḥizqīl عَلَیْهِ السَّلَام was also known as 'Ibn-ul-A'joūz', meaning 'the son of an old woman' and was also known as Żulkifl.

The reason behind being called Ibn-ul-A'joūz (the son of an old woman) was that he was born at the time when his mother was very old. And the reason behind being called Żulkifl is that he took seventy such Prophets under his protection and saved them from being killed which the Jew nation had agreed to kill upon. Later on, he too was saved from the sword of Jews with the mercy of Allah عَزَّوَجَلَّ and stayed alive for years and continued guiding his people. *(Tafsīr-us-Ṣāwī, vol. 1, p. 206; Part 2, Sūraĥ Baqaraĥ, Verse 243)*

The incident of the resurrection of dead: In the historical context of this narration, it is written that a group of people of Banī Isrāīl used to live in the city of Sayyidunā Ḥizqīl عَلَيْهِ السَّلَام. These people were overpowered with the fear of death due to the spread of plague in the city. All these people left the city and ran to the jungle due to the fear of death and settled there. Allah عَزَّوَجَلَّ disliked this act very much. Therefore, Allah عَزَّوَجَلَّ sent an angel of torment to the jungle who hid himself in a mountain. With a loud shriek, he said: 'موتوا' i.e. 'all of you die'. After listening to this frightening scream, they all suddenly died without any disease. They were seventy thousand in number. These dead people were so large in number that no arrangements for their burial could be made. Their dead bodies remained lying in the open field for eight days due to which, their bodies started to rot and a terrible smell started to spread not only within the jungle but in the surroundings as well. Some people felt pity for the dead corpses and erected a wall around them to protect the bodies from wild beasts.

After a few days, Sayyidunā Ḥizqīl عَلَيْهِ السَّلَام passed by the jungle and saw the dead bodies. Upon seeing the death of seventy thousand people and seeing them without any burial filled his

heart with sorrow. He started to shed tears and supplicated to Allah عَزَّوَجَلَّ with a sorrowful heart that: 'Yā Allah! These were my people who made the mistake to flee from the city to the jungle due to the fear of death. These were all inhabitants of my city whom I have deep love for. They were with me through my good and bad times. Alas, my people are destroyed and I am left on my own. Yā Allah! These were the people who used to proclaim Your praises and used to announce Your oneness.'

Whilst making this supplication with full of humbleness, it was revealed upon him that: 'O Ḥizqīl, say to these scattered bones that: O bones! Allah commands that you be assembled.' After Sayyidunā Ḥizqīl عَلَيْهِ السَّلَام said this, a movement took place amongst the bones and every person's bones gathered and formed skeletons. Then it was revealed that: 'O Ḥizqīl, say that O bones! It is an order of Allah عَزَّوَجَلَّ for you to wear flesh. As soon as they heard this, flesh emerged on their skeletons. Then the third time, it was revealed that! 'O Ḥizqīl, say that: O resurrected ones! All of you stand up by the command of Allah عَزَّوَجَلَّ. As soon as Sayyidunā Ḥizqīl عَلَيْهِ السَّلَام said these words, seventy thousand dead bodies stood up in an instant reciting سُبۡحَانَكَ اللّٰهُمَّ وَبِحَمۡدِكَ لَا اِلٰهَ اِلَّا اَنۡتَ! Then all of them went back to their city from the jungle and lived their lives out for the duration of what was destined for them. However, there were still such great signs of death apparent on them that their children would smell of rotten corpses and any clothes they wore turned into a shroud. Their clothes would get dirty the way the shrouds get dirty in the grave. These signs are still apparent today from the remaining lineage of those Jews.

Allah عَزَّوَجَلَّ has mentioned this miraculous and marvellous anecdote in Sūraĥ Baqaraĥ in the following words:

اَلَمۡ تَرَ اِلَى الَّذِيۡنَ خَرَجُوۡا مِنۡ دِيَارِهِمۡ وَهُمۡ اُلُوۡفٌ حَذَرَ الۡمَوۡتِ ۖ فَقَالَ لَهُمُ اللّٰهُ مُوۡتُوۡا ۟ ثُمَّ اَحۡيَاهُمۡ ؕ اِنَّ اللّٰهَ لَذُوۡ فَضۡلٍ عَلَى النَّاسِ وَلٰـكِنَّ اَكۡثَرَ النَّاسِ لَا يَشۡكُرُوۡنَ ﴿۲۴۳﴾

Did you (O dear Prophet Muhammad - peace and blessings be upon him) not see those who left their homes, whereas they numbered in thousands, fearing death? So Allah said to them, 'Die'; He then brought them back to life; indeed Allah is Most Munificent towards mankind, but most men are ungrateful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Baqaraĥ, Verse 243)

Moral lesson

We learn the following Madanī pearls of wisdom from this anecdote:

1. A man cannot prevent the oncoming death by running away. So an endeavour to escape from it is totally useless. The death that Allah عَزَّوَجَلَّ has destined for someone will surely arrive at its appointed time. It will not arrive a second before or after. Therefore, it is obligatory on the servants of Allah عَزَّوَجَلَّ to remain patient and thankful to Allah عَزَّوَجَلَّ. No matter how many diseases spread or even in the midst of battle, we shall not become impatient and restless. We should have the firm belief that nobody can kill me and I cannot die prior to the destined time. And when the time of my death arrives, no matter what I do, whether I escape somewhere or run away somewhere, I cannot prevent the oncoming of death in any circumstances.

2. In this verse of the Holy Quran, there is a special message for the Mujāĥidīn (those who perform Jiĥād) that either avoiding Jiĥād or attempting to escape from the battlefield, will not let them escape death. Therefore, Mujāĥidīn should remain steadfast with patience and determination in the battlefield and should have stern belief that neither I can die before the appointed hour, nor anyone can kill me before that. Individuals with such belief become so brave that they will never be scared or become coward. They will never shake in their steadfastness. It is due to this passion and belief given by Islām that Mujāĥidīn fought alone and stood like mountains against thousands of unbelievers! They were blessed with victory, great reward, dignity and the booty of war at the end of their efforts. They would return home without even having a scratch on their bodies and would wipe off the signs of unbelievers. Dr. Iqbāl, the Poet of East, has elaborated the enthusiasm of a Mujāĥid:

Ṫāl naĥ saktey tĥay agar jang mayn ař jātay tĥay
Pāon shayraūn kay bĥī maīdān say ukĥař jātay tĥay
Ḥaq say sarkash ĥuwā koī to bigař jātay tĥay
Tegh kyā cheez ĥay ĥam top say lař jātay tĥay
Naqsh-e-touĥīd kā ĥar dil peĥ bitĥāyā ĥam nay
Zer-e-khanjar bĥī yeĥ payghām sunāyā ĥam nay

(Kulliyāt Iqbāl, Bang-e-Darā, p. 164)

Joke: It is narrated that when plague spread in Syria, the king of Bannu Umayyaĥ, 'Abdul Mālik bin Marwān fled from the city with his army and particular servants in the fear of death. He was so scared that he would not even place a foot on the ground and would sleep on the back of the horse. One night when he could not go to sleep, he asked his servant to tell him

a story. The wise servant thought it was a good time to advise the king and told the following story:

A fox used to live in the company of a lion, for the security and protection of her life. Due to the fear of the lion, no animal could even look at the fox. The fox was living a very peaceful and fearless life with the lion. One day, all of a sudden, an eagle attacked the fox and the fox ran to the lion. The lion got the fox to sit on his back. The eagle attacked again and flew away grabbing it in its claws. The fox called out to the lion. The lion replied, 'O fox! I can protect you against the beasts of the earth, but I cannot save you from the fliers of the sky.' After listening to this story, the king learnt a great lesson. He understood that his army can protect him from the enemies on the earth, but the trials and tests that come from the sky cannot be protected against, neither by his kingship, nor by his wealth or army. And only Allah عَزَّوَجَلَّ can save him from the hardships descending from the sky.

After hearing this story, his heart became fearless of getting infected by plague. He then lived a life of gratitude and satisfaction in his palace. *(Tafsīr Rūḥ-ul-Bayān, vol. 1, p. 378; Part 2, Sūraĥ Baqaraĥ, Verse 244)*

9. Stayed dead for a hundred years and then came back to life

A majority of the annotators of the Holy Quran have a unanimous opinion that this anecdote is of Sayyidunā 'Uzaīr bin Sharkhīyā عَلَيْهِ السَّلَام, who is a Prophet of Banī Isrāīl.

The details of this anecdote are that when the wrongdoings of Banī Isrāīl piled up, Allah's punishment came to them in such

a manner that a pagan king named Bakht Naṣr Bāblī attacked Bayt-ul-Muqaddas with a huge army and killed one hundred thousand inhabitants of the city and forced one hundred thousand of them into the land of Syria, scattering them here and there. The pagan king also captured the same amount of people, making all of them his servants. Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام was also amongst these prisoners. Then the pagan king went on to destroy the whole city of Bayt-ul-Muqaddas, leaving it desolate.

Who was Bakht Naṣr?: An infant of the people of 'Amāliqaĥ was found unattended next to their idol 'Naṣr'. As the name of the father of the child was unknown, that's why people started calling him with the name of 'Bakht Naṣr' (son of Naṣr). The same child was appointed as a governor by a Babylonian king and eventually became a very big king himself. *(Tafsīr-e-Jamal, vol. 1, p. 321; Part 3, Sūraĥ Baqaraĥ, Verse 259)*

After a few days, when Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام was somehow set free from the imprisonment of Bakht Naṣr, he mounted on a donkey and entered into his city of Bayt-ul-Muqaddas. Upon seeing his city being destroyed and desolated, his heart became full of sorrow. He began to cry. He went in all four corners of the city but could not see any human being. One thing he saw was that the trees full of fruits which were ready to be consumed but there was no one around to pluck the fruit. Upon seeing this, the following statement came out of his blessed tongue out of sadness: اَنّٰى يُحۡىٖ هٰذِهِ اللّٰهُ بَعۡدَ مَوۡتِهَا i.e. how would Allah عَزَّوَجَلَّ bring back life in this city after such destruction and desolation?

He went to pluck some fruit and ate them. He drank the juice of grapes by squeezing them, put the leftover fruit in his bag and put the leftover juice in his leather skin bag. Then he tied his donkey with a firm rope and went to sleep under a tree.

During the state of sleep, he passed away. And Allah عَزَّوَجَلَّ kept him away from the eyes of birds, animals, beasts, jinn, humans and nobody could see him. Seventy years later, a king from Persia entered the ruins of this city. He brought so many people here and began to rebuild the city with them along with the few of the remaining Banī Isrāīl, who were living scattered across the land. Those people made the city more beautiful and a joyous place than before by constructing new buildings and planting different kind of gardens.

A hundred years later after the passing of Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ brought him back to life. He saw his donkey has died, and its bones are scattered around. However, there was no rotting in any of the fruit in his bag or the juice in his leather skin bag. There was not even a change in the colour or smell of the fruits or juice. Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام also noticed the hair of his blessed beard and head were still black and he is still forty years old! He was thinking and pondering in amazement. Meanwhile a divine revelation was revealed upon him. Allah عَزَّوَجَلَّ asked Sayyidunā 'Uzaīr that 'O 'Uzaīr, how many days did you stay here for?' He replied after thinking for a little while that I went to sleep in the morning and it is the time for Aṣr now or replied that perhaps I slept for a day or a little less. Allah عَزَّوَجَلَّ said: 'O 'Uzaīr! No. You stayed here for one hundred years. Now to view My absolute power, look at your donkey to how his bones have rotten and scattered away and look at the food you have. It has not been spoiled at all. Allah عَزَّوَجَلَّ then said: 'O 'Uzaīr! Now see how I revive this donkey from its bones and then place flesh upon it.' Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام then saw that instantly the bones started to move and formed to become joints, the joints connected

together to form the skeleton of the donkey. Within a fraction of moment, flesh appeared over the bones; the donkey became alive and started to speak in his language. After seeing this spectacle, Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام proclaimed:

اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۵۹﴾

'I know well that Allah is Able to do all things.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūraĥ Baqaraĥ, Verse 259)

After this, Sayyidunā 'Uzaīr returned to the place where he lived a hundred years ago. Nobody could recognize him and he could not recognize anyone either. But he saw an old and disabled woman sitting near the home who had seen Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام in her childhood. He asked this old woman, 'Is this the house of 'Uzaīr?' The old woman replied 'yes' but also asked him why he was enquiring about 'Uzaīr. It has been a hundred years since he was last seen. After saying this, she began to cry. Then Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام revealed his identity to her. She replied by saying 'سُبْحٰنَ اللّٰه عَزَّوَجَلَّ, how can you be 'Uzaīr?' He said 'O old lady! Allah عَزَّوَجَلَّ kept me dead for 100 years, and then revived me. Now I have returned home. The old woman said in reply, Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام was such a blessed individual that all of his supplications were granted. If you are Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام, then supplicate for my eyesight to be returned and for my paralysis to be removed. Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام supplicated for her, and she was granted recovery. When she looked at him with her eyesight returned, she recognized his blessed face and proclaimed that I bear witness that you are Sayyidunā 'Uzaīr. Then she took him to a street of Banī Israīl with her. Coincidently, all of them were gathered in

a gathering and there was also the presence of the son of Sayyidunā ʻUzaīr who now was 118 years of age. Some of his grandchildren were also there and they too had grown into the old age. The old lady announced and gave the witness in the gathering that ʻO people! No doubt, this is Sayyidunā ʻUzaīr عَلَيْهِ السَّلَام', but nobody accepted this statement.

Meanwhile, the son of Sayyidunā ʻUzaīr عَلَيْهِ السَّلَام said that my father had a black mole in the middle of his shoulders that looked like the moon. Therefore, Sayyidunā ʻUzaīr عَلَيْهِ السَّلَام removed his shirt and showed that the mole was still present! Then people said, ʻSayyidunā ʻUzaīr had memorized the Tawraĥ. If you are Sayyidunā ʻUzaīr, then recite Tawraĥ by heart.' He عَلَيْهِ السَّلَام recited the whole Tawraĥ without hesitation!

Bakht Naṣr killed 40,000 religious scholars of Tawraĥ whilst destroying Bayt-ul-Muqaddas and left no written script of the Tawraĥ in the world. Now another question arose that whether the recited script was the original Tawraĥ or not? One person said that I heard from my father that the day they were arrested by Bakht Naṣr, they buried a script of the Tawraĥ in the roots of a grape-tree. If you can find that grape-tree, then I can take out the script of Tawraĥ. Then we will come to know whether the recited script of Tawraĥ by Sayyidunā ʻUzaīr عَلَيْهِ السَّلَام is original or not. After a struggle, they found the tree and after digging it, they found the buried Tawraĥ. Amazingly, there was a word to word resemblance between Sayyidunā ʻUzaīr's recitation and the text! After witnessing this amazing and marvellous event, everyone was astonished and said he is ʻUzaīr, the son of Allah (مَعَاذَاللّٰه). Therefore, it is since then that this corrupt belief was spread among Jews around the world

that Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام is the son of Allah (مَعَاذَالله). Even till date, Jews around the world are still steadfast on this corrupt and false belief of Sayyidunā 'Uzaīr being the son of Allah عَزَّوَجَلَّ.
(Tafsīr-e-Jamal 'Alal-Jalālaīn, vol. 1, p. 322; Part 3, Sūraĥ Baqaraĥ, Verse 259)

Allah عَزَّوَجَلَّ has described this anecdote in the Holy Quran, in Sūraĥ Baqaraĥ in the following words:

اَوْ كَالَّذِيْ مَرَّ عَلٰى قَرْيَةٍ وَّ هِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَ انْظُرْ اِلٰى حِمَارِكَ وَ لِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ وَ انْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَيَّنَ لَهٗ ۙ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲۵۹﴾

Or like him who passed by a dwelling and it had fallen flat on its roofs; he said, 'How will Allah bring it to life, after its death?'; so Allah kept him dead for a hundred years, then brought him back to life; He said, 'How long have you stayed here?'; he replied, 'I may have stayed for a day or little less'; He said, 'In fact, you have spent a hundred years - so look at your food and drink which do not even smell stale; and look at your donkey whose bones even are not intact - in order that We may make you a sign for mankind - and look at the bones how We assemble them and then cover them with flesh'; so when the matter became clear to him, he said, 'I know well that Allah is Able to do all things.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūraĥ Baqaraĥ, Verse 259)

Moral lesson

1. From these verses of the Holy Quran, it can clearly be seen that at the same place and environment, the donkey of Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام had died and his bones had decayed, but there was no change in the fruits, the grapes juice and to the blessed body of Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام. Even his blessed hair had not turned white in hundred years. It is proven from this that it is possible for some corpses of dead people to be decayed in the same graveyard and same environment, whereas the bodies of chosen people of Allah عَزَّوَجَلَّ remain blessed with peace and protection and their shrouds do not even get dirty. This has happened on various occasions and this story of Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام is a clear evidence for it. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

2. After seeing the destruction of Bayt-ul-Muqaddas, Sayyidunā 'Uzaīr عَلَيْهِ السَّلَام was saddened and said out of sadness that how Allah عَزَّوَجَلَّ will rebuild this city after such destruction and desolation. This proves that loving and having affection towards ones city and country is from the ways of the chosen people of Allah عَزَّوَجَلَّ.

10. The blissful box

This was a box made of boxwood which was revealed to Sayyidunā Ādam عَلَيْهِ السَّلَام. This box remained with him until the last days of his worldly life. Later on, it was passed onto his children one after the other as inheritance. It reached Sayyidunā Ya'qūb عَلَيْهِ السَّلَام and remained under the custody of his children in Banī Isrāīl. After this, it reached Sayyidunā Mūsā عَلَيْهِ السَّلَام and he عَلَيْهِ السَّلَام kept Tawraĥ and his possession in it.

It was an extremely holy box. Whenever Banī Isrāīl would do Jiĥād against the pagans and whenever they would get worried due to the number of enemies being large, they would place the box in front of them. Such blessings used to emanate from it that their worried hearts would gain contentment. When this box would proceed ahead, the glad-tidings of نَصۡرٌ مِّنَ اللّٰهِ وَ فَتۡحٌ قَرِيۡبٌ would bestow from the sky and they would become victorious.

Whenever there was any difference of opinion among Banī Isrāīl, the voice of judgment and glad-tiding of the victory was heard from the same box. The Banī Isrāīl used to keep this box with them during their supplications which used to be accepted as a result and due to its blessings; catastrophes and calamities used to be averted. So we come to know that the box was a means of great blessings and a treasure of bounties for Banī Isrāīl.

However, when evil deeds of Banī Isrāīl rose to an extreme level, the wrath of Allah عَزَّوَجَلَّ was inflicted upon them. The people of the 'Amāliqaĥ tribe attacked Banī Isrāīl and a massive bloodshed and a huge massacre took place. Many of the Banī Isrāīl were killed, their houses were ruined and the city was destroyed. The 'Amāliqaĥ tribe also took the sacred box with them and disrespectfully threw it into filth and garbage. However, when the people of the 'Amāliqaĥ did this, they themselves were punished. Different diseases, calamities and catastrophes took place. Therefore, five cities of the people of 'Amāliqaĥ were completely destroyed. The pagans realized that their current state was due to their misconduct and disrespect shown towards the sacred box. Therefore, they loaded the box on a cart dragged by buffaloes and drove it towards the town of Banī Isrāīl.

Allah عَزَّوَجَلَّ appointed five angels to carry this blessed box to Sayyidunā Shamwīl عَلَيۡهِ السَّلَام, the Prophet of Banī Isrāīl. This

way, the lost blessing in the shape of the sacred box was returned to Banī Isrāīl. This blessed box reached Sayyidunā Shamwīl عَلَيْهِ السَّلَام right at the time when he عَلَيْهِ السَّلَام appointed Ṭālūt as king. The people of Banī Isrāīl were not accepting the kingship of Ṭālūt and conditioned their acceptance upon receiving the sacred box. Therefore, the box arrived and they agreed upon this decision. *(Tafsīr-us-Ṣāwī, vol. 1, p. 209; Ruḥ-ul-Bayān, vol. 1, p. 385; Part 2, Sūraĥ Baqaraĥ, Verse 248)*

What was inside the blissful wooden box?: The holy box contained: the holy staff and shoes of Sayyidunā Mūsā عَلَيْهِ السَّلَام, the turban of Sayyidunā Ĥārūn عَلَيْهِ السَّلَام, the ring of Sayyidunā Sulaymān عَلَيْهِ السَّلَام, tablets on which Tawrāt was written, some Mann and Salwā and finally, some outlines of the appearances of some Prophets! *(Tafsīr Ruḥ-ul-Bayān, vol. 1, p. 382; Part 2, Sūraĥ Baqaraĥ, Verse 248)*

This event of the sacred box has been described by Allah عَزَّوَجَلَّ in the Holy Quran, Sūraĥ Baqaraĥ in these words:

وَ قَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖۤ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ
مِّنْ رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَ اٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓىِٕكَةُ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۴۸﴾

And their Prophet said to them, 'Indeed the sign of his kingdom will be the coming of a (wooden) box to you, in which from your Rab is the contentment of hearts and containing some souvenirs (remnants) left behind by the honourable Mūsā and the honourable Ĥārūn (Aaron), borne by the angels; indeed in it is a great sign for you if you are believers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Baqaraĥ, Verse 248)

Moral lesson

From this we learn various Madanī pearls and can derive certain rulings that shall be remembered:

1. The items and belongings of the chosen servants of Allah عَزَّوَجَلَّ are very prestigious in the court of Allah عَزَّوَجَلَّ and are means of many blessings and bounties being granted. You see, it contained the blessed shoes and staff of Sayyidunā Mūsā عَلَيْهِ السَّلَام and a blessed turban of Sayyidunā Ĥārūn عَلَيْهِ السَّلَام and due to this, the box was granted such status that it was carried by angels on their shoulders, who themselves are made out of the divine light! They presented the box in the court of Sayyidunā Shamwīl عَلَيْهِ السَّلَام. Allah عَزَّوَجَلَّ said this was a sign, as seen in the Holy Quran. (فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ) Here we also learn that blessings were granted on the place where the box was laid. The places where items associated with the chosen servants of Allah عَزَّوَجَلَّ are become places of mercy and blessings for believers!

2. This sacred box has blessings due to the holy staff, footwear and dress being present inside. It is also a place of serenity, a treasure of blessings and all of this is proven by the Holy Quran! Then what about the graves where the holy bodies of the sacred servants of Allah are laid! Will there be no blessings, peace and mercy on these places? Every sane person with spiritual insight will believe that if there is blessing descending on the dress and footwear of the chosen people of Allah عَزَّوَجَلَّ, then it is without any doubt that those who wore them are even more blessed and honoured! Of course there will be divine mercy upon the graves of such esteemed people. Any Muslim who visits

these places will also receive these benefits and will be under the rain of mercy! Truly, a few drops of that rain will be of a great benefit for him. Whoever stands still in this heavy rain of blessings, his body and clothes will be covered with the divine mercy. Because whoever dives into the river of blessings, his body will be soaked in it, similar to somebody sitting in a perfume shop, his body will naturally become fragrant. So it is proven that visiting the sacred graves of the chosen servants of Allah عَزَّوَجَلَّ surely removes one's difficulties and benefits him in the affairs of this world and of the Hereafter.

3. We have also come to know that all those who show lack of respect and offensive attitudes towards the sacred belongings of the esteemed servants of Allah عَزَّوَجَلَّ; they will be punished by Allah عَزَّوَجَلَّ because we learnt that the people of the 'Amāliqaĥ tribe showed disrespect to the sacred box, which led to the severe punishment of Allah عَزَّوَجَلَّ. They had many calamities placed upon them and despite being unbelievers; they admitted that the reason of their condition was their disrespect towards the sacred box. That's why they loaded it on the vehicle and drove it towards the Banī Isrāīl so they could be saved from the wrath of Allah عَزَّوَجَلَّ.

4. Banī Isrāīl used to be successful in their campaigns of Jiĥād because of the blessings of the sacred box. We also come to realise that the graves of holy saints are places where the worries and tensions of believers are removed. Furthermore, they will see their dreams being fulfilled by the grace of Allah عَزَّوَجَلَّ. If bounties and blessings can be attained by being around the belongings of the chosen servants of

Allah عَزَّوَجَلَّ, then what can be said about being in the physical presence of their sacred bodies?

5. Another lesson we learn is that those who disobey Allah عَزَّوَجَلَّ and His Prophets are deprived from the blessings which were previously granted to them. In this context, the people of the Banī Isrāīl transgressed and showed no attention to the commands of Allah عَزَّوَجَلَّ. They indulged in various sins and consequently, the sacred box was taken away from them by the pagans of 'Amāliqaĥ and Banī Isrāīl remained destitute and deprived of the holy box for many years. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

11. Resurrection of the slaughtered birds

Once Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام asked in the reverend court of Allah عَزَّوَجَلَّ Almighty, 'O Allah, show me how you will resurrect the dead?' Allah عَزَّوَجَلَّ Almighty said, 'Ibrāĥīm, don't you have faith in it?' Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام said, 'Why not? Although I have faith over it but I wish to observe this spectacle with my own eyes so that my heart receives tranquillity.' Allah عَزَّوَجَلَّ then said, 'Raise four birds and nourish them well by feeding them plenty, then slaughter them and make minced meat from their flesh and place little portion of it on top of some mountains in your surroundings. Then call upon these birds to you, those birds will come back to life and rush to you and thus you will witness the spectacle of resurrection of dead with your own eyes.' Therefore Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام tended four birds: a rooster, a pigeon, a vulture and a peacock. He raised them for a certain period of time whilst nourishing and taming them well. Then he slaughtered them and kept their heads with himself and after mincing their meat, placed little part of it on the

surrounding mountains. He then called these birds from distance by their names by exclaiming: O rooster (يَآاَيُّهَاالدِّيْكُ), O pigeon (يَآاَيُّهَاالْحَمَامَهُ), O vulture (يَآاَيُّهَاالنَّسْرُ), O peacock (يَآاَيُّهَاالطَّاؤُسُ)! The meat from the mountains started soaring up into the air on his call and the meat of each bird, flesh, bones and feathers assembled individually and then all four birds were formed and they each rushed to Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام headless and after connecting to their own individual heads, they started picking grains and chirping in their own language. Hence Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام witnessed the spectacle of the resurrection of the dead and his heart attained peace and tranquillity.

Allah عَزَّوَجَلَّ described this event in Sūraĥ Baqaraĥ of the Holy Quran in the following words:

وَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِیْ كَیْفَ تُحْیِ الْمَوْتٰىؕ قَالَ اَوَ لَمْ تُؤْمِنْؕ قَالَ بَلٰى وَ لٰكِنْ لِّیَطْمَىٕنَّ قَلْبِیْؕ قَالَ فَخُذْ اَرْبَعَةً مِّنَ الطَّیْرِ فَصُرْهُنَّ اِلَیْكَ ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ یَاْتِیْنَكَ سَعْیًاؕ وَ اعْلَمْ اَنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ۠ ﴿۲۶۰﴾

And when Ibrāĥīm said, 'My Rab! Show me how you will give life to the dead'; He said, 'Are you not certain (of it)?' Ibrāĥīm said, 'Surely yes, why not? But because I wish to put my heart at ease'; He said, 'Therefore take four birds (as pets) and cause them to become familiar to you, then place a part of each of them on separate hills, then call them - they will come running towards you; and know well that Allah is Almighty, Wise.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūraĥ Baqaraĥ, Verse 260)

Moral lesson

The above-mentioned Quranic anecdote sheds light on the following Sharī rulings. Read these carefully and gain the light of guidance and show the light of guidance to others too.

Calling the dead: Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام had slaughtered the birds, minced their meat and placed it on the mountains. Then Allah عَزَّوَجَلَّ ordered, "ثُمَّ ادْعُهُنَّ" i.e. call these dead birds. Therefore, Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام called these four birds by their names and this point proves that calling dead is not *Shirk*, because when Allah عَزَّوَجَلَّ ordered to call the dead birds and when such a prestigious and dignified Prophet called the dead birds, then this can never ever be *Shirk* at all because Allah عَزَّوَجَلَّ will never command any one towards *Shirk* and nor any Prophet can ever commit an act of *Shirk*. Therefore, when calling dead birds is not *Shirk*, then how can calling the late friends of Allah عَزَّوَجَلَّ and martyrs be *Shirk*? Those people who say that calling to the friends of Allah عَزَّوَجَلَّ and martyrs is *Shirk*, those who falsely allege the people that exclaim the slogan of 'Yā Ghouš' as 'Mushrik', they should ponder upon by lowering their heads down for a while so that they can see the light of guidance by reflecting upon this Quranic incident and stride on the straight and true path of Aĥl-e-Sunnat. (وَاللّٰهُ الْمُوَفِّق)

A mystical point: All the four birds that Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام slaughtered are famous for containing certain ill traits in each of them - for example the peacock is always proud of its facial beauty, the rooster has an ill trait of over-inclination towards lust, the vulture has the bad habit of greed and the pigeon is over proud on its ability to fly high. Thus slaughtering these four birds gives us an indication towards slaughtering

these four evils. When these four birds were slaughtered, it provided Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام a spectacle to observe the resurrection of the dead birds and the divine light of tranquillity descended into his heart because of which, he attained the gift of 'Nafs-e-Muṭmainaĥ' (the contended self). So the one who desires the flourishing of his heart and desires to attain Nafs-e-Muṭmainaĥ should slaughter the rooster, meaning to kill his lust, should slaughter the peacock, meaning he should slaughter the pride over one's beauty of face and dress, he should slaughter the vulture, meaning he kills his avidity and greed and he should slaughter the pigeon, meaning killing the pride of him flying high and the pride of his worldly status. If someone succeeds in killing and slaughtering these four ill traits, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ he will observe the revival and flourishing of his heart with his own eyes and will be blessed with the wealth of 'Nafs-e-Muṭmainaĥ'.

وَاللّٰہُ تَعَالٰی اَعْلَمُ *(Tafsīr Jamal, vol. 1, p. 328; Part 2, Sūraĥ Baqaraĥ, Verse 260)*

12. The kingdom of Ṭālūt

Banī Isrāīl had a state-system that used to run in such a way that there would always be a king among them who would run the administrative matters of the country and there would be a Prophet who used to guide people with the law of Sharī'aĥ and religious matters. There was a conventional system in vogue since long in the way that the kingdom was always in the family of Yaĥūd Ibn-e-Ya'qūb عَلَيْهِ السَّلَام and the honour of Prophethood was always with the family of Lādī bin Ya'qūb عَلَيْهِ السَّلَام.

When Sayyidunā Shamwīl عَلَيْهِ السَّلَام was blessed with Prophethood, there was no ruling king at that time and the people of Banī Isrāīl requested him to appoint someone as a king for them. Then following the commandment of Allah عَزَّوَجَلَّ, Sayyidunā

Shamwīl عَلَيْهِ السَّلَام appointed Ṭālūt as a king who was the strongest and the biggest scholar among the Banī Isrāīl but was also very poor and needy. For his living, he either used to tan leather or herd goats. Due to this, Banī Isrāīl raised an objection that Ṭālūt is not from the royal family so how can he be our king. We more deserve than him to become a king as we are from the royal family and Ṭālūt does not possess much wealth either. So how come a poor and a needy person deserves the royal throne? In reply to the objections raised by Banī Isrāīl, Sayyidunā Shamwīl عَلَيْهِ السَّلَام delivered the following sermon:

He said, "Indeed Allah has chosen him above you, and has bestowed him with vast knowledge and physique"; and Allah may bestow His kingdom on whomever He wills; and Allah is Most Capable, All Knowing. And their Prophet said to them, "Indeed the sign of his kingdom will be the coming of a (wooden) box to you, in which from your Rab is the contentment of hearts.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Baqaraĥ, Verse 247-248)

Therefore, after a very short while, four angels came with a box and placed it near Sayyidunā Shamwīl عَلَيْهِ السَّلَام. After seeing this, the Banī Isrāīl accepted the kingship of Ṭālūt and after becoming a king, Ṭālūt did not only take control of the government system of the country but also recruited new military personnel's and went to the holy war against the pagans of the 'Amāliqaĥ tribe. Allah عَزَّوَجَلَّ Almighty while describing this anecdote in the Holy Quran has stated:

And their Prophet said to them, 'Indeed Allah has sent Ṭālūt (Saul) as your king'; they said, 'Why should he have kingship over us whereas we deserve the kingship more than he, and nor has he been given enough wealth?' He said, 'Indeed Allah has chosen him above you,

and has bestowed him with vast knowledge and physique'; and Allah may bestow His kingdom on whomever He wills; and Allah is Most Capable, All Knowing. And their Prophet said to them, 'Indeed the sign of his kingdom will be the coming of a (wooden) box to you, in which from your Rab is the contentment of hearts and containing some souvenirs (remnants) left behind by the honourable Mūsā and the honourable Ĥārūn (Aaron), borne by the angels; indeed in it is a great sign for you if you are believers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūraĥ Baqaraĥ, Verse 247-248)

Moral lesson

1. This anecdote sheds light on so many rulings but one clear lesson that we learn from it is that there are no limits to the favours and the grace of Allah عَزَّوَجَلَّ and if He wishes, He can make the most inferior of people to the most affluent within few minutes or even within few seconds. You see Sayyidunā Ṭālūt was a man with an inferior social stratum and was so poor that he used to earn his livelihood either by tanning the leather or by herding the goats, but in an instant, Allah عَزَّوَجَلَّ made him a sovereign king and blessed him with a throne and magnificence.

2. From this anecdote and from the text of these verses of the Holy Quran, we come to know that for kingship, it is more important to have the physical energy and the access of knowledge than being wealthy. As without physical capabilities and knowledge, it is difficult and almost impossible to run the administrative matters of a kingdom. Thus we come to know that the status of knowledge is far greater than the status of wealth. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

13. How Dāwūd عَلَيْهِ السَّلَام became a king

When Ṭālūt (Saul) became the king, he prepared Banī Isrāīl for Jiĥād and mobilized his army towards the battlefield against a pagan king 'Jālūt'. Jālūt was a very tall and strong king. The metal hat, that he used to wear, weighed three hundred pounds.

When both armies aligned on the battlefield, Sayyidunā Ṭālūt made an announcement within his army that whoever kills Jālūt, I will marry my princess with him and will also give him half of my kingdom. After listening to this royal offer, Sayyidunā Dāwūd عَلَيْهِ السَّلَام who was a young boy then, his face had gone pale due to sickness and his poor economical conditions was such that he used to earn his living by herding goats.

It has been narrated that when Sayyidunā Dāwūd عَلَيْهِ السَّلَام left his home to participate in the Jiĥād, a stone called out, 'O Dāwūd, pick me up as I am the stone of Sayyidunā Mūsā عَلَيْهِ السَّلَام.' Then a second stone called him and said, 'O Dāwūd, pick me up as I am the stone of Sayyidunā Ĥārūn عَلَيْهِ السَّلَام,' and then there was a call from a third stone that called, 'O Dāwūd, pick me up as I am the killer of Jālūt.' Sayyidunā Dāwūd عَلَيْهِ السَّلَام took all three stones and put them in his bag. When the battle began, Sayyidunā Dāwūd عَلَيْهِ السَّلَام advanced from his rank holding his catapult and when he saw Jālūt, he loaded the three stones in his catapult and having invoked بِسْمِ اللّٰه catapulted the three stones on Jālūt. These three stones hit Jālūt on his nose and skull and after crushing his brain; they went through his head and struck thirty other people of the Jālūt army killing each and every one of them. After this, Sayyidunā Dāwūd عَلَيْهِ السَّلَام dragged the dead body of Jālūt and

put it at the feet of His Highness Sayyidunā Ṭālūt. Sayyidunā Ṭālūt and Banī Isrāīl became very happy upon this.

On the death of Jālūt, his army fled away from the battlefield and Sayyidunā Ṭālūt was distinctly victorious and in compliance to his announcement, Sayyidunā Ṭālūt got his daughter married to Sayyidunā Dāwūd عَلَيْهِ السَّلَام and made him the king of half of his kingdom. After forty years, Sayyidunā Ṭālūt died and thus Sayyidunā Dāwūd عَلَيْهِ السَّلَام became the king of the entire kingdom and when the demise of Sayyidunā Shamwīl عَلَيْهِ السَّلَام took place, then Allah عَزَّوَجَلَّ bestowed Sayyidunā Dāwūd عَلَيْهِ السَّلَام with Prophethood alongside the kingdom. Before Sayyidunā Dāwūd عَلَيْهِ السَّلَام, no one had held these two ranks at the same time and he was the first person who was bestowed with these two distinctions and he chaired these two designations and fulfilled the responsibilities for seventy years. After him, his son Sayyidunā Sulaymān عَلَيْهِ السَّلَام was also endowed with this distinction of being a Prophet as well as a king at one single time. *(Tafsīr Jamal 'Alī Jalālaīn, vol. 1, p. 308; Part 2, Surah̄ Baqarah̄, Verse 251)*

A brief description of this anecdote is in Surah̄ Baqarah̄ of the Holy Quran as:

وَقَتَلَ دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ

'And Dāwūd slew Jālūt, and Allah gave him the kingdom and wisdom, and taught him all whatever' He willed.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah̄ Baqarah̄, Verse 251)

Source of livelihood for Sayyidunā Dāwūd عَلَيْهِ السَّلَام: Despite being an emperor of a large empire, Sayyidunā Dāwūd عَلَيْهِ السَّلَام

used to earn his living by the means of handcraft work throughout his life. Allah عَزَّوَجَلَّ blessed him with such a miracle that whenever he touched metal, it used to turn soft and mild like wax. He used to make shields from it and sell them to earn his living. Allah عَزَّوَجَلَّ also taught him the language of birds. *(Ruḥ-ul-Bayān, vol. 1, p. 391; Part 2, Sūraĥ Baqaraĥ, Verse 251)*

Moral lesson

1. Analogous to the anecdote of Sayyidunā Ṭālūt, we learn from the blessed life of Sayyidunā Dāwūd عَلَيْهِ السَّلَام that whenever Allah عَزَّوَجَلَّ Almighty bestows His grace and compassion, within an instant a grain can become a mountain and a ray can become a sun. Ponder over the fact that Sayyidunā Dāwūd عَلَيْهِ السَّلَام was a young boy and a son of a very poor and a needy father but all of a sudden, Allah عَزَّوَجَلَّ Almighty blessed him with such dignity and grandeur that he was crowned king and was married to a princess. Furthermore, he was bestowed with the high rank of being a Prophet that there cannot be a higher rank than this for a human being. Then witness the display of the munificent power of Almighty Allah عَزَّوَجَلَّ that He made a young and an ill boy like Dāwūd عَلَيْهِ السَّلَام to kill the resilient and a tyrant king Jālūt and that too by the means of three stones. Although, in reality there was no significance of these three tiny stones in front of Jālūt considering the fact that he was wearing a heavy iron helmet weighing three hundred pounds. However, the reality is that if Almighty Allah عَزَّوَجَلَّ wills, He may overpower an ant over an elephant and if Almighty Allah عَزَّوَجَلَّ wills, an elephant cannot even harm an ant.

2. In the above-quoted anecdote, you have read that Sayyidunā Ṭālūt used to work as a leather tanner or as a shepherd, as Sayyidunā Dāwūd عَلَيْهِ السَّلَام used to be a shepherd in the early years of his life. However when he was blessed by Almighty Allah عَزَّوَجَلَّ with the kingship and Prophethood, thereafter, he chose to make earning by making shields. It can be deduced that adopting any occupation with an aim to earn a Ḥalāl livelihood whether it may be hide curing, transhumance, blacksmithing or weaving, no profession is a degradation and is neither an abasement for those earning their Ḥalāl income through these professions. Those people who have fabricated disreputable opinions about the mine workers and other such professionals by thinking of them to be of a lower status based on their profession; they are victim of an utter ignorance and illiteracy. Adopting any permissible profession in search of Ḥalāl income is the blessed way of the reverend Prophets, holy saints and pious predecessors. Therefore, we shall never consider any Muslim with an occupation to be inferior or degraded. The reality is that the Muslims of these professions are a thousand times better than those people who live their lives from the earnings earned by the unfair means of deceptions and bribery and then they claim to be noble. But in Sharī'aĥ, who else would be more despicable than a person whose earning is illegitimate and not Ḥalāl or is of suspected means. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

14. Maryam's arch

Sayyidatunā Maryam رَضِیَ اللهُ تَعَالٰی عَنْهَا was the mother of Sayyidunā 'Īsā عَلٰی نَبِیِّنَا وَعَلَیْهِ الصَّلٰوۃُ وَالسَّلَام. Her father's name is *'Imrān* and mother's

name is *Ḥinaĥ*. When Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا was in the womb of her mother, her mother vowed that she would free the child that is going to be born for the service of Bayt-ul-Muqaddas. Therefore, when Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا was born, her mother took her to Bayt-ul-Muqaddas. Sayyidunā Zakarīyā عَلَیۡہِ السَّلَام, who was the maternal uncle (husband of mother's sister) of Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا was the Imām of the entire clergy and the religious scholars of Bayt-ul-Muqaddas of that era. Sayyidunā Zakarīyā عَلَیۡہِ السَّلَام took surety of Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا and took her into his care. Then he عَلَیۡہِ السَّلَام made a separate chamber on the highest level of Bayt-ul-Muqaddas, which was isolated from all other levels and kept Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا there. Therefore, Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا began to live there isolated whilst remaining busy in the worship of Almighty Allah عَزَّوَجَلَّ. Sayyidunā Zakarīyā عَلَیۡہِ السَّلَام would pay daily visits in the morning and evening to check on her wellbeing and provide her with commodities.

Within the passage of a few days, the following marvel (Karāmat) took place in the chamber of Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا. When Sayyidunā Zakarīyā عَلَیۡہِ السَّلَام used to visit the chamber, he witnessed that fruits of winter were present in summer and the fruits of summer were present in the winter. Sayyidunā Zakarīyā عَلَیۡہِ السَّلَام would inquire in amazement that 'O Maryam, where do you get these fruits from?' Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا would reply that these fruits are from Almighty Allah عَزَّوَجَلَّ and He bestows uncountable sustenance to whomsoever He wills.

Sayyidunā Zakarīyā عَلَیۡہِ السَّلَام was blessed with the rank of Prophethood by Almighty Allah عَزَّوَجَلَّ but he did not have any

offspring and now had reached old age. For years, his heart was overpowered with the wish for a child and many a times he had supplicated to Almighty Allah عَزَّوَجَلَّ with humility for a beautiful child but despite the grace of Allah عَزَّوَجَلَّ he had still not yet been blessed with any child. When he saw the marvel (Karāmat) of Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا that unseasonal fruits descend here, at that time, this thought mounted his heart that even though my age has reached to feebleness, the season to yield the fruit of children has gone asunder, but Almighty Allah عَزَّوَجَلَّ who blesses unseasonal fruits to Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا in the chamber, He عَزَّوَجَلَّ is capable to bless me with an out of season fruit in the form of a child. Therefore, he supplicated in the chamber of Sayyidatunā Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا and his supplication was accepted. Almighty Allah عَزَّوَجَلَّ blessed him with a child in his old age and Almighty Allah عَزَّوَجَلَّ named this child 'Yaḥyā' who was also blessed with the rank of Prophethood. Almighty Allah عَزَّوَجَلَّ has described this anecdote in the Holy Quran in these words:

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ
هٰذَا ۭ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۷﴾
هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَمِيْعُ
الدُّعَآءِ ﴿۳۸﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ فِي الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ
بِيَحْيٰى مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿۳۹﴾

Whenever Zakarīyā visited her at her Place of Prayer, he found new food with her; he said, 'O Maryam! Where did this come to you from?' She answered, 'It is from Allah; indeed Allah gives to

whomever He wills, without limit account.' (Miracles occur through the friends of Allah). It is here that Zakarīyā prayed to his Rab; he said, 'My Rab! Give me from Yourself a righteous child; indeed You only are the Listener of prayer.' And the angels called out to him while he was standing, offering prayer at his place of worship, 'Indeed Allah gives you glad tidings of Yaḥyā, who will confirm a Word (or sign) from Allah, - a leader, always refraining from women, a Prophet from one of Our devoted ones.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūraĥ Al-e-'Imrān, Verse 37-39)

Moral lesson

This anecdote sheds light on many following teachings. Therefore, it is very essential for every Muslim to extract the moral lessons from it.

Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنۡھَا is a friend of Allah exhibiting marvels (Karāmat): It can be extracted from the above-quoted anecdote that Sayyidatunā Maryam is bestowed with marvels and the status of Walī (friend of Allah عَزَّوَجَلَّ) as the provisions of divine fruits used to descend for her from Almighty Allah عَزَّوَجَلَّ in her chamber and that too the winter fruits in summer and the summer fruits in winter. This is a very magnificent and obvious marvel and is a true justified proof of her sainthood.

Place of worship is the place of acceptance of invocations: This anecdote proves that the place where the chosen people of Almighty Allah عَزَّوَجَلَّ worship, that place becomes so sacred that the blessings of divine mercy of Allah عَزَّوَجَلَّ descends there and the supplications are accepted there; just like the supplication of Sayyidunā Zakarīyā عَلَیۡہِ السَّلَام was accepted in the chamber of Sayyidatunā Maryam. Whereas, on many previous occasions,

he had supplicated frequently in Bayt-ul-Muqaddas but his wish was not granted.

Supplicating beside graves: If supplications are accepted in those places where the chosen people of Almighty Allah عَزَّوَجَلَّ perform their worship for some days; then definitively supplications would be accepted by the graves of these chosen people of Allah عَزَّوَجَلَّ where their whole blessed bodies are present for many years. Thus, Imām Shafi'ī رَحْمَةُاللهِتَعَالٰیعَلَیْه has said that whenever I would feel difficulty in finding solution of some problem, I would visit Baghdad and sit near the sacred grave of Imām Abū Ḥanīfaĥ رَحْمَةُاللهِتَعَالٰیعَلَیْه, would supplicate by making the holy grave a Wasīlaĥ (intermediary) and my invocations were granted and my problem would get resolved. *(Al- Khayrāt-ul Ḥasan, p. 230)* *(For such kind of anecdotes, read our books 'Auliyā Rijāl-ul-Ḥadīš-o-Rūḥānī Ḥikāyat.)*

15. Maqām-e-Ibrāĥīm

This is a holy stone that has been placed some yards away from the Holy Ka'baĥ. It is the same stone that Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام would step upon to complete the construction of the walls of the Holy Ka'baĥ when the walls became higher than his head. It is a miracle of Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام that the very same stone became as soft as wax and the blessed foot-prints of Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام were deeply marked within it. By the virtue of printed blessed feet of Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام, Almighty Allah عَزَّوَجَلَّ dignified and blessed this stone to such an extent that He عَزَّوَجَلَّ has twice mentioned its significance in the Holy Quran. Almighty Allah عَزَّوَجَلَّ has addressed at one place:

فِيۡهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبۡرٰهِيۡمَ

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūraĥ Al-e-'Imrān, Verse 97)

Meaning, in the Holy Ka'baĥ there are many clear signs and one of these signs is the major sign of Maqām-e-Ibrāĥīm. On another place in the Holy Quran Almighty Allah عَزَّوَجَلَّ has described the dignity of this stone and said:

وَاتَّخِذُوۡا مِنۡ مَّقَامِ اِبۡرٰهٖمَ مُصَلًّى ؕ

'And take the place where Ibrāĥīm stood, as your place of Ṣalāĥ'

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūraĥ Baqaraĥ, Verse 125)

The blessed footprints of Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام have been present on this sacred stone for a long period of four thousand years. Throughout these years, this stone has been laid bare under the open sky. Four thousand rainy seasons have showered over this stone, thousand of winds and storms have collided with this stone. Despite heavy rains and conditions of flood which took place in the sacred vicinity of the Ka'baĥ, the sacred stone remaining under the flooded waves, millions of people passing their hands on it, but despite all this, the marks of the sacred and noble footprints of Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام are still apparent over it which undoubtedly is a great and a magnificent miracle of Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام. This stone is undoubtedly a very big sign amongst the broad and open signs and verses of Almighty Allah عَزَّوَجَلَّ. The presence of this great mark over the stone provides admonitions for every Muslim that Almighty Allah عَزَّوَجَلَّ has commanded all Muslims that after Ṭawāf of my sacred house (the Holy Ka'baĥ), perform two Rak'at (cycles) of Ṣalāĥ by this very stone. Although you people may offer

Ṣalāĥ for me and prostrate for me but it is my pleasure that at the time of prostration, your foreheads touch the ground near this sacred stone that preserves the sacred mark of the footprints of my glorious friend Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام.

Moral lesson

Dear Islamic brothers! From the above-mentioned dignity and reverence of the Maqām-e-Ibrāĥīm, we get the lesson that any place which preserves any monument of the chosen people of Allah عَزَّوَجَلَّ is very sacred and honourable to Allah عَزَّوَجَلَّ. Furthermore, worship performed near such sacred places is more loved and reverential to Allah عَزَّوَجَلَّ.

Now ponder over the fact that Maqām-e-Ibrāĥīm is so sacred and honoured due to its contextual attachment with the footprints of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام, then what will be the status of the nobility and grandeur of the sacred grave of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم where there are not only signs and marks of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم but his whole blessed body is present there. By the virtue of his blessed presence, even each and every dust particle of this blessed land is more brilliant than the sun and the moon. O Muslims! If only these verses of the Holy Quran would flourish and enlighten the faith in the eyes of people so they give the due respect to the blessed grave and be honoured and respected in both worlds. Thus they may stop falling victim to the satanic temptations, go astray by disrespecting and practicing offensive conducts towards the blessed grave and may they not become a victim of the severe punishment of Hell. And if only the Najdīs and Waĥābīs learn a lesson from these blessed and reformative verses which show a disrespectful attitude towards the blissful grave of the

Mercy of Both Worlds صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم by falsely calling it a 'heap of dust', continue their insolence by plotting evil plans of demolishing the Green Dome and to remove all the holy signs of the blessed grave.

16. Four miracles of Sayyidunā 'Īsā عَلَيْهِ السَّلَام

Sayyidunā 'Īsā عَلَيْهِ السَّلَام delivered this sermon to Banī Isrāīl whilst announcing his Prophethood and miracles which has been stated in the Holy Quran, Sūraĥ Imrān:

وَ رَسُوْلًا اِلٰى بَنِیْۤ اِسْرَآءِیْلَ ۙ۬ اَنِّیْ قَدْ جِئْتُكُمْ بِاٰیَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّیْۤ اَخْلُقُ
لَكُمْ مِّنَ الطِّیْنِ كَهَیْـَٔةِ الطَّیْرِ فَاَنْفُخُ فِیْهِ فَیَكُوْنُ طَیْرًۢا بِاِذْنِ اللّٰهِ ۚ
وَ اُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ وَ اُحْیِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَ اُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ
وَ مَا تَدَّخِرُوْنَ ۙ فِیْ بُیُوْتِكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ۚ﴿۴۹﴾

'And he will be a Noble Messenger towards the descendants of Israel saying, 'I have come to you with a sign from your Rab, for I mould a birdlike sculpture from clay for you, and I blow into it and it instantly becomes a (living) bird, by Allah's command; and I heal him who was born blind, and the leper, and I revive the dead, by Allah's command; and I tell you what you eat and what you store in your houses; undoubtedly in these (miracles) is a great sign for you, if you are believers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūraĥ Al-e-'Imrān, Verse 49)

In this sermon, Sayyidunā 'Īsā عَلَيْهِ السَّلَام announced four of his miracles:

1. Making birds with clay and making them fly after blowing in them

2. Curing the innate blind and those suffering from leprosy
3. Resurrecting dead
4. Revealing what people have eaten and what they have hidden in their homes

Now read some details of these miracles.

1. **Making birds from clay and making them fly:** When Banī Isrāīl demanded the miracle of making a bird of clay and making it fly, Sayyidunā 'Īsā عَلَيْهِ السَّلَام then made bats from clay and made them fly. Sayyidunā 'Īsā عَلَيْهِ السَّلَام chose bat among all of the birds because it is the most complete and the strangest bird among other species of the birds because it has teeth like human beings, laughs like human beings, flies with its arms without wings, gives birth like animals and it also experiences menstrual cycle. It is narrated that as long as Banī Isrāīl used to watch these bats, they would continue to fly and when they disappeared from their sight; they would fall down and die. The reason behind this was that there remains a distinction between the creation of Allah عَزَّوَجَلَّ and the creation of the bird of a servant of Allah عَزَّوَجَلَّ. *(Tafsīr Ruḥ-ul-Bayān, vol. 2, p. 37; Part 3, Suraĥ Al-e-'Imrān, Verse 49)*

2. **Curing the innate blinds:** It is stated that by the virtue of supplication of Sayyidunā 'Īsā عَلَيْهِ السَّلَام, fifty blind men and lepers were cured based on the condition that they would embrace faith (Īmān). *(Tafsīr-e-Jamal, vol. 1, p. 419; Part 3, Suraĥ Al-e-'Imrān, Verse 49)*

3. **Resurrection of dead:** It is narrated that Sayyidunā 'Īsā عَلَيْهِ السَّلَام resurrected four deceased people:

1. his friend ʻĀżar
2. a son of an old lady
3. a daughter of a revenue officer
4. Sayyidunā Sām bin Nūḥ عَلَيْهِ السَّلَام

ʻĀżar: He was a sincere friend of Sayyidunā ʻĪsā عَلَيْهِ السَّلَام. When he was about to die, his sister sent a messenger to Sayyidunā ʻĪsā عَلَيْهِ السَّلَام to inform him that his friend is dying. At that time, Sayyidunā ʻĪsā عَلَيْهِ السَّلَام was at a distance of three days journey from his friend. Sayyidunā ʻĪsā عَلَيْهِ السَّلَام reached after the death and burial of ʻĀżar. He عَلَيْهِ السَّلَام went to the grave of ʻĀżar and called upon him. ʻĀżar resurrected and came out of his grave, lived for many years and even had children.

Son of an old woman: He had died and people were taking him to bury. Coincedently, Sayyidunā ʻĪsā عَلَيْهِ السَّلَام was passing by there. He was resurrected due to the supplication of Sayyidunā ʻĪsā عَلَيْهِ السَّلَام. He got up, dressed up and brought his death bed back home. He lived a long life and also had children.

Daughter of ʻAsher: A daughter of a revenue collector had died. She resurrected after one day of her death due to the supplication of Sayyidunā ʻĪsā عَلَيْهِ السَّلَام. She lived for many days and also bore many children.

Sayyidunā Sam bin Nūḥ: When Sayyidunā ʻĪsā عَلَيْهِ السَّلَام resurrected the three above-mentioned deceased people, the impish Banī Isrāīl alleged that these three people were not actually dead but they were in the fit of unconsciousness and therefore, they have regained consciousness. Thus, show us the resurrection of some old dead person. In response to their demand, Sayyidunā ʻĪsā عَلَيْهِ السَّلَام said that four thousand years have passed since

the death of Sayyidunā Sām bin Nūḥ عَلَيْهِ السَّلَام; take me to his grave and I will resurrect him by the command of Allah عَزَّوَجَلَّ. Sayyidunā 'Īsā عَلَيْهِ السَّلَام recited the *Ism-e-A'ẓam* beside his grave and Sayyidunā Sām bin Nūḥ عَلَيْهِ السَّلَام resurrected straightaway. He came out of his grave and inquired worryingly 'has the Day of Judgment arrived?' After this, he embraced faith on Sayyidunā 'Īsā عَلَيْهِ السَّلَام and died shortly afterwards.

Revealing what people have eaten and what they have hidden in their homes: It has been mentioned in Ḥadīš that Sayyidunā 'Īsā عَلَيْهِ السَّلَام used to inform the students of his school, who were the children of Banī Isrāīl, about whatever their parents eat and hide in their homes. When the parent inquired from their children that how they come to know about these secrets, children replied that Sayyidunā 'Īsā عَلَيْهِ السَّلَام informs us in school. After hearing this, parents restrained their children from going to that school and accused Sayyidunā 'Īsā عَلَيْهِ السَّلَام of being a magician. When Sayyidunā 'Īsā عَلَيْهِ السَّلَام approached this community of Banī Isrāīl in the search of those children, they hid their children inside a house and said that the children are not here. Sayyidunā 'Īsā عَلَيْهِ السَّلَام asked, 'Who is inside the house?' These wicked people replied, 'There are pigs confined inside the house.' Sayyidunā 'Īsā عَلَيْهِ السَّلَام said 'OK. There must be pigs.' Therefore, when people opened the door of the house, there were pigs inside it. This news wide spread among Banī Isrāīl and they were stirred with rage and wrath and they conspired to kill Sayyidunā 'Īsā عَلَيْهِ السَّلَام. After seeing this, Sayyidatunā Maryam رَضِيَ اللهُ تَعَالٰى عَنْهَا took her son and migrated to Egypt. This is how Sayyidunā 'Īsā عَلَيْهِ السَّلَام was protected from the wickedness of these wicked people. *(Tafsīr Jamal alal Jalālaīn, p. 419; Part 3, Suraĥ Al-e-'Imrān, Verse 49)*

17. Sayyidunā ʻĪsā عَلَيْهِ السَّلَام in the heavens

When Sayyidunā ʻĪsā عَلَيْهِ السَّلَام proclaimed his Prophethood in front of Jews, they were already well-informed from the Taurāt that Sayyidunā ʻĪsā عَلَيْهِ السَّلَام would overrule their religion. For this reason, Jews became his enemy. When Sayyidunā ʻĪsā عَلَيْهِ السَّلَام felt that Jews will remain rigid in their infidelity and they will kill him, he addressed people and said مَنْ اَنْصَارِیْٓ اِلَی اللّٰہِ i.e. who are to be my helpers towards the religion of Almighty Allah عَزَّوَجَلَّ. About twelve or nineteen companions replied نَحْنُ اَنْصَارُ اللّٰہِ ۚ اٰمَنَّا بِاللّٰہِ ۚ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ i.e. we are the helpers of the religion of Almighty Allah عَزَّوَجَلَّ. We have brought faith unto Allah عَزَّوَجَلَّ and you be a witness that we are Muslims.

The remaining Jews remained rigid over their infidelity and with great emotional aggression; they conspired to kill Sayyidunā ʻĪsā عَلَيْهِ السَّلَام. They sent a person called ʻṬaṭyānūs' to kill Sayyidunā ʻĪsā عَلَيْهِ السَّلَام in his house. Meanwhile, Almighty Allah عَزَّوَجَلَّ sent Sayyidunā Jibrīl عَلَيْهِ السَّلَام with a cloud which raised Sayyidunā ʻĪsā عَلَيْهِ السَّلَام towards the skies. His mother embraced him out of love and affection. Sayyidunā ʻĪsā عَلَيْهِ السَّلَام said to his mother: ʻO beloved mother, now we will meet on the Day of Judgment' and the cloud lifted him up to the skies. This incident took place in Bayt-ul-Muqaddas on the sacred night of Shab-e-Qadr. According to the point of view of ʻAllāmaĥ Jalāluddīn Suyūṭī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه, at that time the blessed age of Sayyidunā ʻĪsā عَلَيْهِ السَّلَام was 33 years and according to ʻAllāmaĥ Zurqānī who is the annotator of Mawāĥib, at that time the blessed age of Sayyidunā ʻĪsā عَلَيْهِ السَّلَام was 120 years. Imām Jalāluddīn Suyūṭī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه also came to the same opinion in the latter days of his life. *(Tafsīr Jamal-ul-Jalālaīn, vol. 1, p. 427; Part 3, Suraĥ Al-e-ʻImrān, Verse 57)*

When Ṭaṭyānūs did not come out of the house of Sayyidunā ‘Īsā عَلَيْهِ السَّلَام for a long time, Jews invaded the house and witnessed that Almighty Allah عَزَّوَجَلَّ had transformed Ṭaṭyānūs into the appearance of Sayyidunā ‘Īsā عَلَيْهِ السَّلَام. Jews killed Ṭaṭyānūs assuming him to be Sayyidunā ‘Īsā عَلَيْهِ السَّلَام. After this, when the family members of Ṭaṭyānūs observed him carefully, only his face was identical with that of Sayyidunā ‘Īsā’s while rest of his body was of his own. His family members inquired that if the killed person is ‘Īsā, then where is our Ṭaṭyānūs; and if this is Ṭaṭyānūs, where is ‘Īsā? This issue raised so much that a situation of civil war arose amongst Jews and consequently, they started killing each other and many Jews were killed. Almighty Allah عَزَّوَجَلَّ has described this anecdote in the Holy Quran as following:

وَ مَكَرُوْا وَ مَكَرَ اللّٰهُ ؕ وَ اللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۵۴﴾ اِذْ قَالَ اللّٰهُ يٰعِيْسٰۤى اِنِّىْ
مُتَوَفِّيْكَ وَ رَافِعُكَ اِلَىَّ وَ مُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَ جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ
فَوْقَ الَّذِيْنَ كَفَرُوْۤا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا
كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۵۵﴾

And the unbelievers conspired (to kill ‘Īsā), and Allah covertly planned to destroy them; and Allah is the best of secret planners. Remember when Allah said, ‘O ‘Īsā! I will keep you alive till your full age, and raise you towards Me, and cleanse you of the unbelievers and give your followers dominance over the unbelievers until the Day of Resurrection; then you will all return to Me, so I shall judge between you concerning the matter in which you dispute.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūraĥ Al-e-‘Imrān, Verse 54-55)

After Sayyidunā 'Īsā's departure towards the heavens, Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْہَا lived for 6 years and then passed away.

It is narrated from Bukhārī and Muslim that Sayyidunā 'Īsā عَلَیْہِ السَّلَام will descend on earth close to the Day of Judgment and will follow the Sharī'aĥ of the Last Prophet Muhammad صَلَّی اللہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He will kill Dajjāl and the pig, destroy the cross and after establishing the writ of justice for seven years, he will pass away and be buried inside Madina-tul-Munawwaraĥ under the Green Dome. *(Tafsīr Jamal Alal Jalālaīn, vol. 1, p. 427; Part 3, Suraĥ Al-e-Al-e-'Imrān, Verse 57)*

In refuting the Christians, it has also been revealed in the Holy Quran that:

وَمَا قَتَلُوْهُ يَقِيْنًا ﴿۱۵۷﴾ بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۵۸﴾

'And without doubt, they did not kill him. In fact Allah raised him towards Himself; and Allah is Almighty, Wise.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūraĥ Nisā, Verse. 157-158)

In the previous verse to this, it is said:

وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ؕ

'They did not slay him nor did they crucify him, but a look-alike was created for them'

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Suraĥ Nisā, Verse 157)

In summary, Sayyidunā 'Īsā عَلَیْہِ السَّلَام was not killed by Jews but was lifted up to the heavens by Almighty Allah عَزَّوَجَلَّ. Anyone who believes that Sayyidunā 'Īsā عَلَیْہِ السَّلَام was either killed or crucified as Christians do; such person is an unbeliever as the Holy Quran mentions clearly that Sayyidunā 'Īsā عَلَیْہِ السَّلَام was neither killed nor crucified.

18. Christians fled from Mubāĥilaĥ (casting Allah's curse)

A Christian delegation came to Madina from Najrān (Yemen) which consisted of a group of fourteen people and they all were noblemen of Najrān. This delegation was led by three individuals:

1. Abū Ḥārišaĥ bin 'Alqamaĥ who was the chief pope of Christians;
2. Oĥīb who was the tribal chief;
3. 'Abdul Masīḥ who was an adjutant to the main chief and was known as 'Āqib'.

They all dressed up in very pristine and exquisite clothes and entered in the Masjid Nabawī after Aṣr Ṣalāĥ and offered their own prayer facing towards their own Qiblaĥ. Then Abū Ḥārišaĥ and another person came in the blessed court of the Most Dignified Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who conversed with them in a very graceful manner. The following conversation took place:

Holy Prophet ﷺ: You people accept Islām and become obedient to Allah عَزَّوَجَلَّ.

Abū Ḥārišaĥ: We have already become obedient to Allah عَزَّوَجَلَّ.

Holy Prophet ﷺ: Your statement is not true because you people worship the cross, ascribe a son to Almighty Allah عَزَّوَجَلَّ and eat pork.

Abū Ḥārišaĥ: Why do you people abuse our Prophet 'Īsā عَلَيْهِ السَّلَام?

Holy Prophet ﷺ: What do we say to Prophet 'Īsā عَلَيْهِ السَّلَام?

Abū Ḥārišaĥ: You people call Prophet ʻĪsā عَلَيْهِ السَّلَام a bondsman /servant of Allah عَزَّوَجَلَّ, whereas, he is son of god.

Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم**:** Yes! We say that he is the bondsman and a Prophet of Allah عَزَّوَجَلَّ and he is *Kalimatullaĥ* who was born to Maryam رَضِىَ اللهُ تَعَالٰى عَنْهَا without any father but by the command of Almighty Allah عَزَّوَجَلَّ.

Abū Ḥārišaĥ: Can anyone be conceived without a father? When you people believe that no human being is the father of Prophet ʻĪsā عَلَيْهِ السَّلَام, then you people will have to admit that god is his father.

Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم**:** If someone does not have a father, it does not necessarily mean that Allah عَزَّوَجَلَّ is his father. If Allah عَزَّوَجَلَّ wills, he can create a human without a father. This is evident from how Almighty Allah عَزَّوَجَلَّ created Sayyidunā Ādam عَلَيْهِ السَّلَام without a father or a mother. So what is so shocking if Allah عَزَّوَجَلَّ created Prophet ʻĪsā عَلَيْهِ السَّلَام without a father?

After these prophetical, persuasive and philosophical words from the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, instead of leaving Christianity and coming into the fold of Islām, these people started to quarrel and argue with the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The argument and dispute prolonged to such an extent that Almighty Allah عَزَّوَجَلَّ revealed this verse of Sūraĥ-Al-e-ʻImrān:

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَ اَبْنَآءَكُمْ وَ نِسَآءَنَا وَ نِسَآءَكُمْ وَ اَنْفُسَنَا وَ اَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿۶۱﴾

Therefore say to those who dispute with you (O dear Prophet Mohammad) concerning 'Īsā after the knowledge has come to you, 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves - then pray humbly, thereby casting the curse of Allah عَزَّوَجَلَّ upon the liars!'

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Suraĥ Al-e-'Imrān, Verse 61)

Abū Ḥārišaĥ accepted this challenge of Mubāĥilaĥ of the Holy Quran and it was decided that this Mubāĥilaĥ will take place in an open field tomorrow morning. But, when Abū Ḥārišaĥ came to Christians, he said, 'O my tribe! You people have well understood and realised that Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Last Prophet of Almighty Allah عَزَّوَجَلَّ and bear in mind that the people that hold Mubāĥilaĥ with a true and a real Prophet, its youngsters and the adults get destroyed. Therefore, betterment lies in having a truce with him and returning home and do not hold any Mubāĥilaĥ with him at any cost.'

Therefore, next morning when Abū Ḥārišaĥ came in front of the Great Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he saw the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم carrying Imām Ḥusaīn رَضِىَ اللهُ تَعَالٰى عَنْهُ whilst holding the finger of Imām Ḥasan رَضِىَ اللهُ تَعَالٰى عَنْهُ. Sayyidatunā Fāṭimaĥ رَضِىَ اللهُ تَعَالٰى عَنْهَا and Sayyidunā 'Alī رَضِىَ اللهُ تَعَالٰى عَنْهُ were walking behind him and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was saying to them that when I supplicate, say 'آمِيْن'. Upon seeing this, Abū Ḥārišaĥ started to shiver with fear and said, 'O group of Christians! I am seeing such faces that if Almighty Allah عَزَّوَجَلَّ wishes, He can make the mountains move from their places by the virtue of these faces. Therefore, O my people! Do not engage in Mubāĥilaĥ at all, otherwise you will be destroyed and no single Christian will remain on the face of the earth.' Then he said, 'O Abū Qāsim!

We will not conduct Mubāĥilaĥ with you and we wish to remain on our own religion. The Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said them to embrace Islām so that they may get the rights of a Muslim but the Christians clearly rejected to embrace Islām. Then the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said that 'if so, I have no other option then to have a war against you'. Upon hearing this, the Christians replied that 'we do not possess the power to have a war against Arabs, therefore, we offer a truce with you entailing a condition that you people do not fight a war against us and leave us persevered on our own religion and we will pay you one thousand clothes every year as a Jizyaĥ (tax). Therefore, this peace treaty was accepted by the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on this condition and a manuscript based on peace and harmony was written for those Christians. After this, the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said that 'devastation and destruction had reached the people of Najrān but these people saved. Had they had a Mubāĥilaĥ with me, their faces would have been deformed and become monkeys and pigs and such a fire would have blazed in their valley that all of the inhabitants of Najrān including the birds and beasts would have been burnt, blazed and turned into a muck of ashes and all the Christians over the face of the earth would have become extinct within one year. *(Tafsīr Ruḥ-ul-Bayān, vol. 2, p. 44; Part 3, Suraĥ Al-e-'Imrān, Verse 61)*

Moral lesson

From this anecdote, we come to know that doing Mubāĥilaĥ with the Prophets of Almighty Allah عَزَّوَجَلَّ is ruin and devastation. Moreover, contesting with Prophets, the friends of Allah عَزَّوَجَلَّ and other chosen people of Almighty Allah عَزَّوَجَلَّ and being open to their cursing is destruction and annihilation. In fact, even a slight disrespect and hurting the feelings of the saints of Allah عَزَّوَجَلَّ

can be destructive for a person and can inflict such destruction and annihilation that has no remedial cure.

Ḥaḍrat Khūjandī عَلَیْہِ رَحْمَۃ and the Basāṭī poet: It is narrated that once Sayyidunā Kamāluddīn Khūjandī عَلَیْہِ رَحْمَۃ went in the gathering of poets and the Basāṭī poet after seeing him invoked this nonsense couplet in a very disrespectful and ridiculous manner:

ازکجائی ازکجائی اے لُوند

Translation

From where have you come—
from where have you come—O Rascal?

Sayyidunā Khūjandī عَلَیْہِ رَحْمَۃ did not get much angry assuming that he (the Basāṭī poet) is saying it due to being intoxicated. He عَلَیْہِ رَحْمَۃ replied with the following couplet:

ازخجندم، ازخجندم ازخجند

Translation

I came from Khujand—
I came from Khujand—I came from Khujand.

After this Sayyidunā Khūjandī عَلَیْہِ رَحْمَۃ addressed the gathering and said that he (Basāṭī) is out of senses due to being intoxicated and is babbling whatever comes to his tongue. Do not say anything to him. Hearing this, the despicable Basāṭī poet insulted him saying:

اےملحدخجندی ریش بزرگ داری
کزغایت بزرگی دہ ریش می تواں گفت

Translation: O infidel Khūjandī, you keep a very long beard and seeing its length; it can be called ten beards. (مَعَاذَاللّٰہ)

Listening to these derogatory comments in an ordinary gathering grieved him so much and Sayyidunā Khūjandī عَلَیۡہِ رَحۡمَۃ invoked curse unto him with wrathful gaze and instantly, the Basāṭī poet died without any illness and fell to the ground and everyone was awe-stricken witness of this scene. *(Ruḥ-ul-Bayān vol. 2, p. 45; Part 3, Suraĥ Al-e-'Imrān, Verse 63)*

'Abul Ḥasan Ĥamdānī's chicken: To act against the desires of the saints is also a reason for the great anxiety. Hence it has been stated that once Khuwājaĥ 'Abul Ḥasan Ĥamdānī paid a visit to Sayyidunā Khuwājaĥ Ja'far Khālidī رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ and just before leaving home, 'Abul Ḥasan Ĥamdānī asked to roast a chicken for him and keep it ready. Sayyidunā Khuwājaĥ Ja'far Khālidī رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ ordered him to stay the night at his place, but the heart of Abul Hassan Ĥamdānī was stranded in the thoughts of the roasted chicken, so he made a reasonable excuse and went home. Due to this, Sayyidunā Khuwājaĥ Ja'far Khālidī رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ felt dejected. This dejection was such that it appeared in such a repercussive happening that when Khuwājaĥ 'Abul Ḥassan Ĥamdānī sat to eat the chicken, due to a little negligence, a dog entered the house, took the roasted chicken, ran away and threw it in a filthy drain.

The next morning when Khuwājaĥ Abul Ḥasan Ĥamdānī came in the court of Sayyidunā Khuwājaĥ Ja'far Khālidī رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ; as soon as he (the latter) saw him (the former), he (the latter) said to him (the former) that 'the one who does not respect the desires of the noble saints, a dog is appointed over him which harasses him.' Upon hearing this, Khuwājaĥ 'Abul Ḥasan

Ĥamdānī felt remorse deeply. *(Ruḥ-ul-Bayān, vol. 2, p. 46; Part 3, Suraĥ Al-e-'Imrān, Verse 63)*

Every man of Balkh became a liar: Sayyidunā Khuwājaĥ Abū 'Alī Daqqāq رَحْمَةُ اللهِ تَعَالٰى عَلَيْه narrated that when people of Balkh exiled Sayyidunā Khuwājaĥ Mohammad bin Faḍl despite being innocent, he invoked the curse unto the people of the city and said, 'O my Allah, do not give them the ability to speak the truth.' As a result, there was no truthful person left in the city for years and every person of the city became a rigid liar. The city was notoriously known as 'the city of liars'. *(Ruḥ-ul-Bayān, vol. 2, p. 46; Part 3, Suraĥ Al-e-'Imrān, Verse 63)*

Nevertheless, we should never displease saints by any of our actions. Otherwise, the slightest distress may stir the storm of the wrath of Allah عَزَّوَجَلَّ which may throw you in the pit of destruction and desolation erasing your identity forever.

Khudā ka Qaĥar ĥay un kī nigāĥ kī gardish
Girā jo un kī naẓar say sanbĥāl naĥi saktā

A slighter movement of their eyes can stir the curse of Allah
The one whom they curse, can never be recovered from the misery

19. Five thousand angels in battlefield

Battle of Badr is the most famous battle between Islām and Pagans (Kuffār). This battle took place at Badr, a place between Makkaĥ-tul-Mukarramaĥ and Madinaĥ-tul-Munawwaraĥ on the 17th Ramaḍān 2nd Ĥijrī. In regards to weapons and personnel, the Muslim army was very inferior to their opponents. The number of the Muslim soldiers upholding the noble flag of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was merely 313 consisting of young and old, Anṣār and Muĥājirīn who were contesting

against a massive and a grand army of unbelievers. The state of the shortage of weaponry was such that the Muslim army only had six armours and eight swords whereas the unbelievers' army was based on an approximate number of one thousand furious and fierce warriors and these warriors were armed with one hundred excellent horses, seven hundred camels and diverse fatal weapons. In front of such a high military power of the unbelievers' army, a state of unrest and anxiety among the Muslims was a natural element. Our beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم spent the whole night in Ṣalāĥ and supplications to Allah عَزَّوَجَلَّ imploring:

'O Allah! If these handful of people are killed, then no one will be left on the face of earth to worship you until the Day of Judgment' *(Al-Sīrat-un-Nabawiyyaĥ-lil-ĥashām, p 554, vol. 1)*

During the supplication, the sacred shawl fell down from the blissful shoulders of the Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and due to a state of overwhelming emotions, the blessed tears began shedding. When the companion of the cave, Sayyidunā Abū Bakr Ṣiddīque رَضِىَ اللهُ تَعَالٰى عَنْهُ saw him in this state of restlessness, his heart was at unrest. Sayyidunā Abū Bakr Ṣiddīque رَضِىَ اللهُ تَعَالٰى عَنْهُ lifted up the fallen shawl, placed it over the sacred shoulders of Prophet, held the blessed hand and comforted in a very sympathetic tone with great respect and reverence and said to Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 'O Master! Do not worry, surely Almighty Allah عَزَّوَجَلَّ will fulfil his promise.

Our Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stopped supplicating on the request of his true devotee and companion of the cave, Sayyidunā Ṣiddīque Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ and with confidence prophesied:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ﴿۴۵﴾

'The group will soon be routed, and will turn their backs to flee.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūraĥ Qamar, Verse. 45)

In the morning, Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم delivered such an encouraging and stimulating sermon by reciting the verses of Jiĥād with such effect that it stirred each and every drop of blood of all Mujahedeen and their blood was swaying like an ocean with a full commotion emerging out from the banks. Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also expressed his knowledge of unseen and gave the glad-tidings that if you people stay in the battlefield with patience and perseverance; Almighty Allah عَزَّوَجَلَّ will descend the angels' army from the skies for your support.

Therefore, an army of five thousands angels descended in the battlefield and instantaneously, the scenario of the battlefield changed. Sayyidunā 'Alī رَضِىَ اللهُ تَعَالٰى عَنْهُ was holding the flag of Muĥājirīn and Sayyidunā Sa'd bin 'Ubādaĥ رَضِىَ اللهُ تَعَالٰى عَنْهُ was the flag bearer of the Anṣār. Seventy unbelievers were killed and seventy were arrested and the remaining ran off from the battlefield leaving their possessions behind. There were such prominent leaders of Quraīsh killed among unbelievers who were famous and known for their bravery. One by one, all of them died resulting in weakening the Pagan's army and eventually being destroyed.

Among the Muslims, there were fourteen fortunate and gifted Muslims who embraced the rank of martyrdom and among these martyrs; there were six Muĥājirīn and eight Anṣār. The Muslims also secured a huge amount of war booties that was left behind by the fugitive pagan army.

Almighty Allah عَزَّوَجَلَّ has mentioned the Battle of Badr and army of angels in the following words in the Holy Quran

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲۳﴾
اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰٓىٕكَةِ
مُنْزَلِيْنَ ﴿۱۲۴﴾ بَلٰۤى ۙ اِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ
بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓىٕكَةِ مُسَوِّمِيْنَ ﴿۱۲۵﴾ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ
وَلِتَطْمَىٕنَّ قُلُوْبُكُمْ بِهٖ ۗ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿۱۲۶﴾

Allah indeed aided you at Badr when you had no means; so fear Allah so that you may be thankful. When you O dear Prophet (Mohammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said to the believers, 'Is it not sufficient for you that your Rab may support you by sending down three thousand angels?' Yes, why not? If you patiently endure and remain pious, and the unbelievers attack you suddenly, your Rab will send down five thousand marked angels to help you. And Allah did not bestow this victory except for your happiness, and only that your hearts may attain peace with it; and there is no help except from Allah, the Almighty and the Wise.

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūraĥ Baqaraĥ, Verse 123-126)

Moral lesson

Despite having less soldiers and less armoury, success still kissed the feet of Muslims, leading them to be victorious in the Battle of Badr. From this, we learn the moral lesson that success in not dependent upon excess of the quantity of an army and ammunition, but it depends upon the divine help and support of Almighty Allah عَزَّوَجَلَّ because whenever He

wills, He helps Muslims by sending an army of angels in the battlefield, and despite being less in the man power and military equipment, they still become victorious and destroy the pagans' army.

However, for such success and divine support, Allah عَزَّوَجَلَّ has placed two conditions: (i) Patience and (ii) Piety. If Muslims show steadfastness in the battlefield by having a stern faith on the divine support of Allah عَزَّوَجَلَّ and keep hold of patience and piety, then victory will kiss their feet on every frontier and unbelievers will surrender and run away from the battlefield or will face their death and enter the infernal fire. One most essential thing in such conditions is that a Muslim should show perseverance as that of a mountain in the battlefield by observing piety and patience and should never pay a heed towards the numeral disadvantages or shortage or excess of war ammunition because there is saying of Almighty Allah عَزَّوَجَلَّ:

وَمَا النَّصۡرُ اِلَّا مِنۡ عِنۡدِ اللّٰهِ

That Allah is the only one to help.

Some poet has very artistically guided us that

Kāfir ĥo to talwār peĥ kartā ĥay bĥarosā
Momin ĥo to bay tayīgh bĥī lařtā ĥay sipāĥī

An unbeliever has a sole belief in the power of sword
A believer has trust in Allah & fights even without sword

20. The first murderer and the first murdered

The first who murdered on the earth is Qābil and the first person who got murdered was Ĥābīl. Qābil and Ĥābīl; they both are the sons of Sayyidunā Ādam عَلَیۡهِ السَّلَام. The historical

perspective of this first murder is that with every pregnancy, Sayyidunā Ḥawwā رَضِىَ اللهُ تَعَالٰى عَنْهَا bore two children, one being a boy and the other being a girl – the boy of the previous pregnancy was married to the girl of the latter pregnancy. Following this tradition, Sayyidunā Ādam عَلَيْهِ السَّلَام wished to marry Qābil with Līyūżā who was born with Ĥābīl. But Qābil showed his discontent over the decision because Aqlīmā was prettier and Qābil desired to get her.

Sayyidunā Ādam عَلَيْهِ السَّلَام tried to explain Qābil that Aqlīmā was born with you, therefore, she is your sister and you cannot get married to her, but Qābil showed stubborn attitude over this issue. Finally Sayyidunā Ādam عَلَيْهِ السَّلَام ordered them to offer their sacrifices to Almighty Allah عَزَّوَجَلَّ and told them that the one whose sacrifice will be accepted will deserve to get Aqlīmā. In those days, the sign of the acceptance of a sacrifice was that a fire from the sky used to come down and eat the sacrifice. Therefore, Qābil offered some grains of wheat and Ĥābīl offered a goat for sacrifice. The fire from the sky ate away the sacrifice of Ĥābīl and left the wheat grains of Qābil. Consequently, there was a growth of malice and greed in the heart of Qābil and he determined to murder Ĥābīl and threatened Ĥābīl that I will kill you! Ĥābīl said to Qābil that acceptance of a sacrifice is from Allah عَزَّوَجَلَّ and He accepts the sacrifices of only pious people. If you were also pious, then your sacrifice would have been accepted also. Furthermore, Ĥābīl also said to Qābil that if you raise your hand to kill me, I will not raise mine on you because I fear Allah عَزَّوَجَلَّ. I want my sins as well as yours to be on your account and consequently, you may become amongst the hell dwellers because that is the punishment of unjust people. Finally, Qābil killed his brother

Ĥābīl. At the time of murder, Ĥābīl was twenty years old and this incident took place in Makka-tul-Mukarramaĥ near the mountain of Šaur or in the valley of the mountain of Ḥirā. Some are of the viewpoint that this took place in Basra near the Masjid A'ẓam on Tuesday. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

It is narrated that when Ĥābīl was killed, there was an earthquake on the earth for seven days. Every creature was plunged into turmoil. Qābil who had a fair complexion and was very handsome before slaying his brother, now turned black and ugly. This incident intensely grieved Sayyidunā Ādam عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام was so much grief-stricken by the death of his son Ĥābīl that he did not laugh for one hundred years and wrote an elegy in the Suryānī language in the memory of his dead son. It has been translated in Arabic as:

تَغَيَّرَتِ الْبِلَادُ وَمِنْ عَلَيْهَا فَوَجْهُ الْاَرْضِ مُغْبَرٌّ قَبِيْحٌ

تَغَيَّرَ كُلُّ ذِیْ لَوْنٍ وَطَعْمٍ وَقَلَّ بَشَاشَةُ الْوَجْهِ الصَّبِيْحٌ

Translation: A change has overwhelmed all of the cities and their inhabitants, the face of the earth has been blurred and cursed, everything having colour or taste has been changed and the charm of the fair colour has vanished away.

Sayyidunā Ādam عَلَيْهِ السَّلَام expelled Qābil from his court in an extreme state of wrath and anger and invoked curse unto him. The accursed soul then carried Aqlīmā with him and went to Yemen and settled in the land of 'Adan. Iblīs approached him and tempted him that the reason behind the fire eating the sacrifice of Ĥābīl was that he used to worship the fire; therefore, you too should erect a temple for fire and worship it. Therefore, Qābil is the first person who worshiped the fire and is also the

first one to transgress and disobey the Almighty Allah عَزَّوَجَلَّ. He was also the first one to kill an innocent person and he is the first criminal who will be thrown into the Hell. It has been mentioned in a blessed Ḥadīš that all the unjust bloodshed that will take place over the surface of the earth, Qābil will be the major stakeholder in that guilt because he was the first one to commence this guilt. The end of Qābil came in such a way that one of his blind children threw a stone that killed him. Thus, the wretched Qābil who even though was the son of a Prophet was damned, cursed and died a death of an unbeliever by the hands of his own son while worshiping the fire in a state of polytheism. *(Ruḥ-ul-Bayān, vol. 2, p. 379; Part 6, Suraĥ Al-Mai'daĥ, Verse 27-30)*

Five years after the murder of Ĥābīl, Sayyidunā Shīš عَلَيْهِ السَّلَام was born and at that time, Sayyidunā Ādam عَلَيْهِ السَّلَام was one hundred and thirty years old. Sayyidunā Ādam عَلَيْهِ السَّلَام named his intelligent son as 'Shīš'. This word is a Suryānī word and its synonym in Arabic is 'هبةالله' which means a 'Gift of Allah'. Sayyidunā Ādam عَلَيْهِ السَّلَام taught all the fifty holy scriptures (Ṣaḥīfay) to his son Shīš عَلَيْهِ السَّلَام that were revealed to Sayyidunā Ādam عَلَيْهِ السَّلَام. He appointed Sayyidunā Shīš عَلَيْهِ السَّلَام as his administrator, vice-regent and caliph. Sayyidunā Ādam عَلَيْهِ السَّلَام supplicated for the affluence and prosperity to his progeny. Our Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is among the progeny of Sayyidunā Shīš عَلَيْهِ السَّلَام. *(Ruḥ-ul-Bayān, vol. 2, p. 376; Part 6, Suraĥ Al-Mai'daĥ, Verse 30)*

This anecdote has been described by the Holy Quran as following:

وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ
يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ﴿٢٧﴾
لَئِنْۢ بَسَطْتَّ اِلَيَّ يَدَكَ لِتَقْتُلَنِيْ مَاۤ اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّيْۤ اَخَافُ
اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿٢٨﴾ اِنِّيْۤ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِيْ وَ اِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ
النَّارِ ۚ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿٢٩﴾ فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ
فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿٣٠﴾

And recite to them the true tale of the two sons of Ādam; when both of them offered a sacrifice each - hence the sacrifice of one was accepted and not accepted from the other; he (the other) said, 'I swear I will kill you'; he answered, 'Allah accepts only from the pious. 'Indeed, if you do extend your hand against me to kill me, I will not extend my hand against you to kill you; I fear Allah, the Rab of the Creation.' 'I only desire that you alone should bear my sin and your own sin - hence you become of the people of hell; and that is the proper punishment of the unjust.' So his soul incited him to kill his brother - he therefore killed him, and was therefore ruined.

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūraĥ Mai'daĥ, Verse 27-30)

Moral lesson

We get the following moral lessons from this anecdote:

1. The very first murder in the world took place due to a dispute over a woman. Therefore, we shall seek refuge from Almighty Allah عَزَّوَجَلَّ to save us from being a victim of a contentious relationship with a woman.

2. Qābil was incited by the foul passion of jealousy and consequently, killed his brother. This account teaches us that how dangerous jealousy is and how perilous it is for one's soul. That's why the Holy Quran orders us to keep seeking refuge from Allah عَزَّوَجَلَّ for the envy of an envier. The Holy Quran commands:

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

And from the evil of the envier when he is envious of me

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūraĥ Falaq, Verse 5)

3. How grave a sin it is to kill an innocent that because of this sin, a son of a Prophet was damned and expelled from the court of Sayyidunā Ādam عَلَيْهِ السَّلَام. Consequently, he died a death of an unbeliever and will remain a stakeholder in every murder until the Day of Judgement. Thus he will perpetually remain confined in the punishment of Hell.
4. We also learn that the innovator of an evil act will get the sin of all those people who act upon that evil until the Day of Judgement.
5. It also teaches us that it is not necessary for a child of pious parents to be pious too. The children of pious people can also be deviant because Sayyidunā Ādam عَلَيْهِ السَّلَام is a Distinguished Prophet of Allah عَزَّوَجَلَّ as well as Ṣafiyullāĥ, but you have read how notorious was the transgression of Qābil. Everyone should keep supplicating to Allah عَزَّوَجَلَّ for pious offspring. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

21. Crow taught to bury the dead

When Qābīl killed Ĥābīl, Qābīl was worried that what to do with the corpse of his dead brother as no one had ever died

prior to this. Therefore, Qābīl kept on wandering around carrying the corpse of his brother on his back. Then he saw two crows quarrelling and one killing the other. Then the living crow dug a hole with his beak and paws and after placing the dead crow in it, filled it with the soil. From this demonstration, Qābīl came to know that the corpse shall be buried in the ground. Therefore, he dug a grave and buried the corpse of his brother in it. *(Madārik-ul-Tanzīl, vol. 1, p. 486; Part 6, Sūraĥ Maida, Verse 31)*

The Holy Quran has described this anecdote in the following words:

فَبَعَثَ اللّٰهُ غُرَابًا یَّبۡحَثُ فِی الۡاَرۡضِ لِیُرِیَهٗ کَیۡفَ یُوَارِیۡ سَوۡءَۃَ اَخِیۡهِ ؕ قَالَ یٰوَیۡلَتٰۤی اَعَجَزۡتُ اَنۡ اَکُوۡنَ مِثۡلَ هٰذَا الۡغُرَابِ فَاُوَارِیَ سَوۡءَۃَ اَخِیۡ ۚ فَاَصۡبَحَ مِنَ النّٰدِمِیۡنَ ﴿۳۱﴾

So Allah sent a crow scratching the ground, to show him how to hide his brother's corpse; he said, 'Woe to me! I was not even capable enough to be like this crow, so I would hide my brother's corpse'; and he turned remorseful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūraĥ Mai'daĥ, Verse 31)

Moral lesson

1. We get a moral lesson from this anecdote that in order to acquire knowledge; a human being is also reliant on the help of even small creatures like a crow.

2. We have also come to know that whenever someone is confronted by the worldly problems, Almighty Allah عَزَّوَجَلَّ is so Gracious and Compassionate unto us that He shows the path that leads us towards the solution of problems

through different means, even through birds or animals. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

22. The divine feast

The disciples of Sayyidunā 'Īsā عَلَيْهِ السَّلَام said, 'O 'Īsā bin Maryam! Is your Rab capable in descending a feast for us from the sky?' Sayyidunā 'Īsā عَلَيْهِ السَّلَام warned them that if you are believers, then you should fear Allah عَزَّوَجَلَّ from demanding such signs. After hearing this, the disciples said that we are not demanding this in order to seek signs but we want to satisfy our hunger and that we come to know about your truth so our hearts gain satisfaction and we become a witness for this so that the Banī Isrāīl may believe our evidence and they attain complete satisfaction. Thus the faith of the believers strengthens even further and non-believers embrace the true faith.

1. Following the request of his disciples, Sayyidunā 'Īsā عَلَيْهِ السَّلَام supplicated in the court of Allah عَزَّوَجَلَّ as:

"O our Rab! Send down to us a table spread from heaven, so that it may become a day of celebration for us – for our former and latter people - and a sign from You; and give us sustenance - and You are the Best Provider of sustenance."

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūraĥ Mai'daĥ, Verse 114)

In response to the request of Sayyidunā 'Īsā عَلَيْهِ السَّلَام, Almighty Allah عَزَّوَجَلَّ replied that although I will descend a feast but afterwards, anyone committing infidelity (Kufr) among the Banī Isrāīl will be punished in such a way that no one else would ever be punished in such way in both worlds. Therefore, following the commandment of Almighty Allah عَزَّوَجَلَّ, few angels descended

with a feast from the skies consisting of seven fish and seven loaves of bread. *(Tafsīr Jalālaīn p. 111; Part 7, Sūraĥ Al-Ma'daĥ, Verse 115)*

Sayyidunā Ibn Abbas رَضِیَ اللهُ تَعَالٰی عَنْہُ has narrated that the angels brought meat and bread (rauṫī) down from heavens and according to some narrations, it was a massive boneless fried fish, oil was dripping from it, salt was placed near its head and vinegar by its tail, it was surrounded with different types of vegetables and there were five breads. On top of the first bread, there was olive oil, on the second one there was honey, on the third one there was butter, on the fourth one there was cheese, and on the fifth one there were pieces of meat. Upon seeing these on the dinning mat, Sham'ūn, the leader of the disciples of Sayyidunā 'Īsā عَلَيْهِ السَّلَام asked, 'O Rūḥullāĥ, is this feast amongst the worldly food or heavenly food?' He replied, 'This food is neither heavenly nor worldly. Allah عَزَّوَجَلَّ has just created it through His supreme power and sent it for you.' *(Tafsīr Jalālaīn, vol. 2, p. 304; Part 7, Sūraĥ Al-Ma'daĥ, Verse 115)*

Then Sayyidunā 'Īsā عَلَيْهِ السَّلَام ordered Banī Isrāīl to eat the feast as per their desires and warned them to avoid any dishonesty in it and directed them not to hoard the food for tomorrow. But Banī Isrāīl breached the trust and hoarded the food for the next day. Due to this disobedience, they became victim of the punishment of Allah عَزَّوَجَلَّ in such a way that when they slept at night, they were all fine but when they woke up in the morning, their faces were deformed and few had turned into pigs and few into monkeys. Then Sayyidunā 'Īsā عَلَيْهِ السَّلَام supplicated for their death and thus on the third day, all of these people died and it is a mystery as to what happened to their corpses. Whether the earth swallowed them or what did

Allah عَزَّوَجَلَّ do to them? *(Tafsīr Jamal ala Jalālaīn, vol. 2, p. 304; Part 7, Sura Al-Mai'daĥ, Verse 115)*

Almighty Allah عَزَّوَجَلَّ has described this strange and great anecdote in Sūraĥ Mai'daĥ of the Holy Quran. And due to this incident, this Sūraĥ has been named as Sūraĥ Mai'daĥ. Mai'daĥ means 'a dining mat'.

قَالَ عِيۡسَى ابۡنُ مَرۡيَمَ اللّٰهُمَّ رَبَّنَاۤ اَنۡزِلۡ عَلَيۡنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوۡنُ لَنَا عِيۡدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنۡكَ ۚ وَارۡزُقۡنَا وَاَنۡتَ خَيۡرُ الرّٰزِقِيۡنَ ﴿۱۱۴﴾ قَالَ اللّٰهُ اِنِّىۡ مُنَزِّلُهَا عَلَيۡكُمۡ ۚ فَمَنۡ يَّكۡفُرۡ بَعۡدُ مِنۡكُمۡ فَاِنِّىۡۤ اُعَذِّبُهٗ عَذَابًا لَّاۤ اُعَذِّبُهٗۤ اَحَدًا مِّنَ الۡعٰلَمِيۡنَ ﴿۱۱۵﴾

'Īsā son of Maryam said, 'O Allah, O our Rab! Send down to us a table spread from heaven, so that it may become a day of celebration for us – for our former and latter people - and a sign from You; and give us sustenance - and You are the Best Provider of sustenance.' Said Allah, 'Indeed I shall send it down to you; so thereafter whoever disbelieves amongst you - I will surely mete out to him a punishment with which I shall not punish anyone else in the whole world.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūraĥ Mai'daĥ, Verse 114-115)

Moral lesson

The above-mentioned anecdote gives us many moral as well as admonitory lessons. Two among these are very obvious.

1. You see how perilous it is to oppose Prophets that when Banī Isrāīl opposed and disobeyed their Prophet by being dishonest towards the heavenly feast and by hoarding for the next day. Then the severe torment from Allah عَزَّوَجَلَّ damned them and consequently, deformed their faces like

pigs and monkeys. They were destroyed in such a way that no signs of their graves are even left. All those who breach the trust of Almighty Allah عَزَّوَجَلَّ and His Prophets should learn a lesson from the above-mentioned severe punishment and should repent sincerely. (وَاللّٰهُ تَعَالٰى اَعۡلَمُ)

2. In the supplication of Sayyidunā ʻĪsā عَلَيْهِ السَّلَام, the phrase 'the day when the divine feast will descend will be a day of Eid for our predecessor and successor'. From this statement, we derive this Madanī pearl that the day when a divine sign of Allah عَزَّوَجَلَّ is revealed, a display of joy, jubilation and Eid (celebrating) on that day is a sacred and blissful Sunnaĥ of Sayyidunā ʻĪsā عَلَيْهِ السَّلَام.

The day and night of the birth of Our Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the day and night of the revealing of a great sign of Almighty Allah عَزَّوَجَلَّ. Therefore, celebrating the day of Eid Mīlād-un-Nabī and calling this day as Eid Mīlād is in accordance to the teachings of the Glorious Quran. Celebration of the joy by holding gatherings at homes, by decorating places, cooking excellent food and eating yourself as well as feeding others; all these are the signs of Eid and are the modes to celebrate this day.

These are the ways and means by which the Aĥl-e-Sunnaĥ celebrates the blissful birth of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and hold celebration on this day of divine mercy and blessings. And the ones who get irritated on this blissful day, confine themselves in their houses, do not illuminate their homes, do not clean their houses, wander here and there wearing dirty clothes with faces made up, and ridicule and allege the celebrators of Eid Mīlād-un-Nabī by calling them *Bid'atī* (innovator) should

be left to suffer at their own ends and Aĥl-e-Sunnaĥ shall rejoice happily, should try to organise numerous gatherings of Mīlād and recite Salāt-'Alan-Nabi with love and devotion.

Mišl-e-fāras zalzalay ĥo Najad mayn
Żikr-e-āyaĥ-e-wilādat kījiye

Similar to Persia, may earthquakes strike Najad too
Invoke the signs and the verses of the birth celebration of Prophet
(Ḥadāiq-e-Bakhshish, vol. 1, p. 140)

23. Sayyidunā Ibrāĥīm's proclamation of Tawḥīd (Monotheism)

The exegetes of the Holy Quran have described that Namrūd bin Kin'ān was a very cruel king. He was the first one to wear a crown; no king had ever worn a crown before him. He used to force people to worship him. There were many astrologers and sorcerers in his court as his favourite courtiers. One night, Namrūd saw a dream that a star appeared in the sky and it has blurred the light of the sun, the moon and all the stars. The presages and astrologers interpreted the dream that a boy would be born who would cause the downfall of your kingdom. It made Namrūd very worried and he ordered, 'Any baby boy born in my city shall be killed, and men and women shall remain separated.' Therefore, thousands of infants were killed. Nevertheless, who can alter the divine destiny?

Meanwhile, Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام was born. Due to an overwhelming fear of the king, mother of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام concealed her child in a cave that was situated in the mountains far away from the city. His mother used to secretly feed Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام in this very cave. Some exegetes

are of the opinion that Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام remained in this cave for seven years and the others have written that for a period of seventeen years. *(Ruḥ-ul-Bayān, vol. 3, p. 59; Part 7, Suraĥ Al-An'ām, Verse 75)*

In that era, people normally used to worship the stars. One night Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام saw either the planet Jupiter or Venus and to propagate the message of Tawḥīd (monotheism), he addressed people in a very attractive and well-spoken manner that: 'O people! Is this planet my god?' When that planet set, Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام said, 'I don't love those who sink down.' After this, the bright moon appeared. Then he again said: 'Is this my god?' But afterward, when the moon also set, he said, 'If my Rab had not guided me, I would have also been among the transgressors.' And when he saw the brilliant sun, Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام said, 'It is bigger than the others; is it my god?' However, when the sun also set, he said, 'O my people! I am fed up of all those things which you associate as a partner to Almighty Allah عَزَّوَجَلَّ and I have submitted myself to Him Who has created the heavens and the earth. Thus I have become a worshipper and devout to Him only and I am not among those who commit Shirk (polytheism). After hearing this, the people started quarrelling with him. Then Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام said, 'You people fight with me in the matter of Almighty Allah عَزَّوَجَلَّ? He is the One Who has guided me and I am not scared from your fake gods at all. Listen! Without the will of my Rab, you and your gods cannot harm to me. My Rab has knowledge of everything; will you not follow my instructions?'

The Holy Quran has described this anecdote briefly and vividly as:

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَاۤ اُحِبُّ
الْاٰفِلِيْنَ ﴿۷۶﴾ فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَىِٕنْ لَّمْ يَهْدِنِيْ
رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿۷۷﴾ فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ
هٰذَاۤ اَكْبَرُ ۚ فَلَمَّاۤ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۷۸﴾ اِنِّيْ وَجَّهْتُ
وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِيْفًا وَّ مَاۤ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۷۹﴾

So when the night became dark upon him he saw a star; he said (to Azar / the people), '(You portray that) this is my Rab?' then when it set he said, 'I do not like the things that set.' Then when he saw the moon shining, he said, '(You proclaim that) this is my Rab?'; then when it set, he said, 'If my Rab had not guided me, I too would be one of these astray people.' (Prophet Ibrāĥīm was rightly guided before this event). Then when he saw the sun shining brightly, he said, '(You say that) this is my Rab? This is the biggest of them all!'; then when it set he said, 'O people! I do not have any relation with whatever you ascribe as partners (to Him).' 'I have directed my attention towards Him Who has created the heavens and the earth, am devoted solely to Him, and am not of the polytheists.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūraĥ An'ām, Verse 76-79)

Moral lesson

Pay attention towards the manner with which Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام used to propagate; his way of interaction was very argumentative and logically poised with very persuasive words. Neither any harsh words were used nor anyone's feelings were hurt nor was the aim to hurt someone's emotions by making him angry. The only aim was to simply convey one's thesis in a very attractive form in front of the transgressors.

Here we also find Madanī pearls of instructions and moral guidance for our rough and tough preachers and Islamic scholars who have an unbridled tongue and hurt the feelings of the other people through their offensive tones. May Allah عَزَّوَجَلَّ bless us with the ability to act upon! (آمِیْن)

24. Five consecutive punishments upon the followers of Pharaoh

When the blessed staff of Sayyidunā Mūsā عَلَيْهِ السَّلَام turned into a serpent and swallowed the snakes of the magicians, then they (the magicians) fell prostrate and embraced the true faith. But Pharaoh and his followers still did not embrace the true faith. Instead, his disbelief and stubbornness increased even more and he started to strive even harder to hurt the feelings and torture the believers of Banī Isrāīl and Sayyidunā Mūsā عَلَيْهِ السَّلَام. Pharaoh started to use different means to tyrannize over them. Aggrieved from the cruelties of Pharaoh, Sayyidunā Mūsā عَلَيْهِ السَّلَام supplicated in the court of Allah عَزَّوَجَلَّ in this way:

O my Rab! Pharaoh has has crossed the limits and his followers broke their promises, therefore, make them suffer from such torments that may be a punishment for them which becomes an admonition for my people and future generation. *(Ruḥ-ul-Bayān, vol. 3, p. 220; Part 9, Suraĥ Al-A'rāf, Verse 133)*

After the supplication of Sayyidunā Mūsā عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ sent down five consecutive punishments on the followers of Pharaoh. Those five punishments are as following:

1. *Storm:* All of a sudden, a cloud hovered and the darkness fell everywhere. Then it started to rain so much so that the water entered the houses of the followers of Pharaoh. They

were clogged in the water and water mounted up to their necks. Those who sat down drowned and killed. They were not able to move nor do anything else. The waves of the storm destroyed their fields and gardens. They suffered this torment for one week. Though the houses of Banī Isrāīl were adjacent with the houses of the followers of Pharaoh, the water of the flood did not enter the houses of Banī Isrāīl and they were living in their houses with peace and serenity. When Pharaoh's followers could no longer tolerate the punishment and became helpless, they came to Sayyidunā Mūsā عَلَيْهِ السَّلَام and requested him to pray for them so that this calamity is taken away from them. They also said that they will embrace faith and send Banī Isrāīl to him. Thus Sayyidunā Mūsā عَلَيْهِ السَّلَام supplicated and the punishment of storm was taken away. The earth yielded such greenery that was never seen before. Crops flourished. Fruits and wheat grew exponentially. After seeing this, the Pharaoh's followers started saying that this storm was a source of great blessing unto us. Then again they deviated from their committed promise and did not embrace the faith. Once again they started to commit their barbaric and despicable acts.

2. *Locusts:* The Pharaoh's followers lived peacefully for one month but when once again, Almighty Allah عَزَّوَجَلَّ sent his wrath and punishment down upon them in the shape of locusts. Thus swarms of locusts emerged from all nooks and corners which ate all their crops and gardens. They even ate the woods of their houses. The houses of Pharaoh's followers were full with locusts and it made their life miserable, but the fields and gardens of the believers of Banī Isrāīl were safe from the invasion of these locusts. Upon seeing this, Pharaoh's followers learnt a great lesson and after getting fed

up of this punishment, they again reported Sayyidunā Mūsā عَلَيْهِ السَّلَام and promised him that if he supplicates for the removal of this punishment, we will surely embrace the true faith and will not execute tyrannies and cruelties on Banī Isrāīl. Therefore, on the seventh day, the punishment was removed from them due to the prayer of Sayyidunā Mūsā عَلَيْهِ السَّلَام. Again, these people lived peaceably for a month. Once again these people broke their promises and did not embrace the true faith. Their practices of disbelief and sins started to increase again. They started torturing Sayyidunā Mūsā عَلَيْهِ السَّلَام and believers and said that the residual vegetations are sufficient for us. Therefore, we will not embrace the faith renouncing our religion.

3. *Weevil:* After one month, another torment was inflicted upon them in the form of weevils. Some interpreters say that these weevils clang onto their cash crops and fruits and ate away all their food reserves. Some interpreters are of the opinion that it was a tiny vermin that eroded the ripen crops and also went under their dresses and started bruising and biting their skins and this incessant stinging to their bodies made them convulsive like a slaughtered rooster. Their conditions worsened so much that these vermin bruised and scratched the hair of heads, beards, moustaches, eyebrows and eyelashes and they had an appearance as that of a small pox victim. These vermin also affected their foods, waters and utensils and due to the presence of these insects, the Pharaoh's followers were unable to eat and drink and were unable to have even a nap for a moment. This punishment remained for one week and made them very miserable. These people were compelled

to howl and once again they reported Sayyidunā Mūsā عَلَيْهِ السَّلَام and requested him to pray for their redemption and assured that they will accept the faith. Feeling pity on their state of anxiety and melancholy, Sayyidunā Mūsā عَلَيْهِ السَّلَام supplicated for them and consequently, the punishment was shunned away. As per there habit, these insolent followers of Pharaoh once again broke their promise and once again started their acts of persecutions and cruelties with a new vigour and more intensity. After one month, there was another punishment upon them in the form of frogs.

4. Frogs: All of a sudden, there was an abrupt and haphazard breeding of numerous frogs in the houses of the followers of Pharaoh and the conditions of these atrocious and tyrants was as that wheresoever these people would sit, their gatherings were filled with thousands of frogs. If anyone opened his mouth to talk or eat, frogs would jump and go into his mouth. The frogs used to be in their cooking utensils and used to sit over their bodies in hundreds. They were having no relief from these frogs while walking, sitting and sleeping. The followers of Pharaoh started to cry due to this punishment and again in this whining state, they reported Sayyidunā Mūsā عَلَيْهِ السَّلَام and begged him to invoke for them and took many oaths and promised him that we will surely embrace the faith and will never trouble the believers in future. Therefore, on the seventh day, due to the supplication of Sayyidunā Mūsā عَلَيْهِ السَّلَام, this punishment was also lifted but these cursed people again engaged themselves in their devilish activities upon getting peace. They once again started persecution of believers and again began to disrespect Sayyidunā Mūsā

عَلَيْهِ السَّلَام. Once again they were seized by the wrath of Allah and the torment was inflicted upon them in the form of blood.

5. *Blood:* All of a sudden, the water of all wells and rivers of Pharaoh's followers turned into blood and they beseeched Pharaoh about it. The ignorant Pharaoh said that this is sorcery of Sayyidunā Mūsā عَلَيْهِ السَّلَام. Upon hearing his comments, his followers said that what kind of sorcery this is that our crockery and kitchenware are filled with the blood and believers have no impact on them. Then Pharaoh ordered them to draw out water with believers from the same bucket – but it was a strange and miraculous expression of the power of Almighty Allah عَزَّوَجَلَّ that when believers drew out water, it was crystal clear, pure and sweet; on the contrary, when the followers of Pharaoh used to draw out water, it was pure blood. When the severe thirst humiliated the followers of Pharaoh, they came to believers and said that we will drink water with you in the same pot and at the same time. But there was a strange and miraculous display of the power of Almighty Allah عَزَّوَجَلَّ that in a single pot at the same time, when believers and non-believers used to collectively drink water, at the side of believers, there was a crystal clear water but on the other side of non-believers, the water that used to go in the mouths of Pharaoh's followers would turned into blood. In state of helplessness, the Pharaoh and his followers quenched their thirst by chewing grass and extracting water from it but even the liquid that was extracted from it would turn into blood when it reached in their mouths. Fed up from these miserable conditions, the followers of Pharaoh again

requested Sayyidunā Mūsā عَلَيْهِ السَّلَام for the removal of the punishment from them. Again due to prophetic kindness and compassion, Sayyidunā Mūsā عَلَيْهِ السَّلَام prayed for them. Thus on the seventh day, the torment of this curse of blood was removed from them.

There were five consecutive punishments on the followers of Pharaoh and every punishment was removed on the seventh day. There used to be an interval of one month between two punishments—but the hearts of these tyrants and transgressors were so sternly sealed and they were wretched to such an extent that they would not embrace the faith. They remained stubborn over their disbelief and every time they broke their promises. Finally, there was an ultimate punishment upon them. Pharaoh and his followers were drowned and destroyed in the River Nile. Thus the world was perpetually sanctified from the evil presence of these damned people. No signs of their existence were left on the surface of the earth and furthermore, no sign of their graves was left to exist on the surface of the earth. *(Tafsīr-us-Ṣāwī, vol.2, p. 803; Part 9, Sūraĥ Al-A'rāf, Verse 133)*

The Holy Quran has delineated these five punishments in the following words:

فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَ الْجَرَادَ وَ الْقُمَّلَ وَ الضَّفَادِعَ وَ الدَّمَ اٰيٰتٍ
مُّفَصَّلٰتٍ ۫ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿۱۳۳﴾ وَ لَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ
قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ
لَنُؤْمِنَنَّ لَكَ وَ لَنُرْسِلَنَّ مَعَكَ بَنِيْۤ اِسْرَآءِيْلَ ﴿۱۳۴﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ

الرِّجْزَ اِلٰۤی اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ یَنْكُثُوْنَ ﴿۱۳۵﴾ فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ
فِی الْیَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰیٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِیْنَ ﴿۱۳۶﴾

We therefore sent against them the flood and the locusts and the vermin (or insects) and the frogs and the blood - separate signs; in response they were proud and were guilty people. And whenever the punishment came upon them they said, 'O Musa! Pray to your Rab for us, by means of His covenant which you have; indeed if you lift the punishment from us we will surely accept faith in you and let the descendants of Israel go with you.' Consequently whenever We lifted the punishment from them for a term which they must reach, they used to then turn away. We therefore took revenge from them; so We drowned them in the sea for they used to deny Our signs and were ignoring them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ A'raf, Verse 133-136)

Moral lesson

1. The moral lesson we get from these anecdotes is that how severe and horrendous sin it is to break promises, deny and disrespect the Prophets of Allah عَزَّوَجَلَّ as due to these reasons, different types of punishments of Allah عَزَّوَجَلَّ descended upon the followers of Pharaoh to such an extent that they were finally drowned and destroyed into the river and their signs were wiped away from the face of the earth. Therefore, it is obligatory for every Muslim to avoid breaking the promises, disobedience and sins. Otherwise due to the consequences of such ill traits, the wrath of Allah عَزَّوَجَلَّ might fall upon us in the shape of severe punishment.

2. Undoubtedly, Sayyidunā Mūsā عَلَيْهِ السَّلَام was on the heights and distinctions of tolerance, patience, compassions and kindness. Despite his enemies breaking promises again and again, he would still feel pity and supplicate for the removal of punishment from them after listening to their pleas. We have come to know from this anecdote that it is essential for the leader of a nation to have the characteristics of patience and forgiveness. All those religious scholars who are successors of the Prophets عَلَيْهِ السَّلَام, it is utmost essential for them not to fuel the passion of revenge from their opponents and ill wishers but should practice patience and should keep on forgiving their enemies as it is the blessed Sunnaĥ of Sayyidunā Mūsā عَلَيْهِ السَّلَام as well as one of the very special traits of our Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He never took revenge from anyone for the sake of his own blessed self. Instead, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would always forgive people. It is a glittering pearl of advice for us that 'صِلْ مَنْ قَطَعَكَ وَاعْفُ عَمَّنْ ظَلَمَكَ وَاَحْسِنْ اِلٰى مَنْ اَسَاءَ اِلَيْكَ' i.e. whoever cuts ties with you, bond relations with him and whoever oppresses you, forgive him and whoever misbehaves with you; treat him kindly.

In presenting the same Ḥadīš, Sayyidunā Sheikh Sa'dī عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said:

بدی را بدی سهل باشد جرا   اگر مردی اَحْسِنْ اِلٰی مَنْ اَسَا

It is very easy to take evil revenge of an evil act but if you are man enough, then be kind to the one who has done evil to you.

25. She-Camel of Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام

Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام was sent as a prophet to the people of Šamūd. When he delivered them the message of Almighty Allah عَزَّوَجَلَّ and called them towards the righteous path, the insolent people demanded a miracle that he should make a pregnant she-camel emerge from the rocks of this mountain which should be very healthy and without any defect. Therefore, Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام pointed towards the rock and all of a sudden, the rock split and a very pretty, healthy and tall she-camel which was pregnant came out of the rock. After emerging from the rock, she also bore a camel calf and started grazing and walking in the plains and pastures with her newborn.

There was only one pond in the valley. The water from the springs of mountains would gather in it. Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام said, 'O people! Look, this she-camel is there by virtue of a miracle. One day, she will drink all of the water of your pond and the other day, you drink the water from this pond.' The people agreed on these terms. Then Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام delivered the following speech in front of the people of Šamūd:

يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ؕ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْۤ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ ﴿۷۳﴾

'O my people! Worship Allah - you do not have any deity except Him; indeed a clear proof has come to you from your Rab; this is Allah's she-camel - a sign for you - so leave her free to feed in Allah's earth, and do not touch her with evil intentions for a painful punishment will seize you.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ Al-A'rāf, Verse 73)

The people of Šamūd bore this difficulty for a couple of days as they could not get the water for one day; as the she-camel would drink all of the water of the pond that day. Therefore, they mutually decided to kill the she-camel.

Qadār bin Sālif: Therefore, among these people, there was a person who had red complexion, brown eyes, short height and was the son of an adulteress. He agreed upon killing the she-camel on the instigation of tribes people - Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام kept on restraining him from committing this evil act but he (Qadār bin Sālif) first cut the four feet of the she-camel, then he slaughtered it and started talking to Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام in an extremely insolent and offensive manner. Therefore, Almighty Allah عَزَّوَجَلَّ has said in the Holy Quran:

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ﴿۷۷﴾

So they hamstrung the she-camel and rebelled against the command of their Rab and said, 'O Ṣāleḥ! Bring upon us what you promise us, if you are a Noble Messenger.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ Al-A'rāf, Verse 77)

Seismic punishment: Due to this major sin, the punishment of Allah عَزَّوَجَلَّ was inflicted on the people of Šamūd in such a way that in the beginning, piercing horrible shriek was let out followed by a strong earthquake that shook the territory upside down and destroyed it. All the buildings wrecked completely and every individual of the people of Šamūd died falling upside down on his knees. The Holy Quran has described this anecdote as:

فَاَخَذَتۡهُمُ الرَّجۡفَةُ فَاَصۡبَحُوۡا فِیۡ دَارِهِمۡ جٰثِمِیۡنَ ﴿۷۸﴾

Therefore the earthquake seized them,
so in the morning they remained lying upside down in their homes.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ Al-A'rāf, Verse 78)

When Sayyidunā Ṣāleḥ عَلَيْهِ السَّلَام witnessed that the whole village is destroyed and has turned into the debris of bricks and stones due to the tremors of the earthquake and all its inhabitants are dead, it grieved him a lot. He started to hate the people of Šamūd and its desolation to such an extent that he turned his face away from them and went somewhere else by leaving that village. Whilst departing, he addressed the dead bodies as:

یٰقَوۡمِ لَقَدۡ اَبۡلَغۡتُكُمۡ رِسَالَةَ رَبِّیۡ
وَ نَصَحۡتُ لَكُمۡ وَ لٰكِنۡ لَّا تُحِبُّوۡنَ النّٰصِحِیۡنَ ﴿۷۹﴾

'O my people! Indeed I did deliver my Rab's message
to you and wished you good, but you do not want well-wishers.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ Al-A'rāf, Verse 79)

The synopsis of this anecdote is that the entire town of the people of 'Ad destroyed and turned into a wasteland. The people were crushed to death such that not even a single person of their lineage exists on the face of the earth.

Moral lesson

The moral lesson that we get from this anecdote is that the people that killed the she-camel of a prophet was destroyed by the punishment of Allah عَزَّوَجَلَّ in such a way that not even a

single person among their lineage was left on the face of earth then the people that kill the family of their Prophet, how can they escape from the wrath and punishment of Allah عَزَّوَجَلَّ? Therefore, the history reveals that similar was the end of the Kūfī and Syrian Yazīdīs who martyred the Aĥl-e-bayt (the family members of the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) in Karbala, that during the reign of Mukhtār bin Ubaīd, every single child of the Yazīdīs was killed. After destroying and demolishing their houses, donkey-driven ploughs were ploughed over them and today, not even a single child of the lineage of these Yazīdī exist on the face of the earth.

One hundred and forty thousand Yazīdīs killed: Muḥaddiš Ḥākim has narrated a Ḥadīš that Almighty Allah عَزَّوَجَلَّ sent a divine revelation to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that when the Jew nation killed Sayyidunā Zakarīyā عَلَيْهِ السَّلَام, seventy thousand Jews were killed in the expiation of his blood; and in the recompense of the killing of your grandson Imām Husain رَضِىَ اللهُ تَعَالٰى عَنْهُ, one hundred and forty thousand Kūfīs and Syrians will be killed. Thus the promise of Almighty Allah عَزَّوَجَلَّ was fulfilled in this way that in the war of Mukhtār bin 'Ubaīd, seventy thousand Kūfīs and Syrians were killed; and then upon the orders of 'Abdullāĥ Ṣuffaĥ, the founder of the Abbasside dynasty, seventy thousand Kūfīs and Syrians were killed, thus a total number of one hundred and forty thousand Yazīdī were killed. *(Al-Mustadrak, Kitāb-ut-Tafsīr, vol. 3, pp. 7, Ḥadīš 1032)*

However, remember that Almighty Allah عَزَّوَجَلَّ makes everything associated to His chosen people beloved to Him. Therefore, whether it is the kinfolks of the chosen people of Allah عَزَّوَجَلَّ, their wives, their companions, their acquaintances, or anything associated with these chosen people, any type of disrespect and

abusive behavior towards them can cause the stirring of the wrath and punishment of Almighty Allah عَزَّوَجَلَّ in one way or the other. Therefore, any such thing that has an affiliation with the beloved people of Allah عَزَّوَجَلَّ, paying utmost respect and honour to it is compulsory and on the contrary, insolent and offensive attitude towards it brings punishment of Allah عَزَّوَجَلَّ and utter destruction.

Land of torment is accursed: It has been narrated that during the journey for the holy war of Tabūk, when Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by the ruins of the people of Šamūd, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Beware! No one should enter this village nor should anyone drink water from the well of this village. You should pass through the area of the punishment very quickly whilst crying out of fear of Allah عَزَّوَجَلَّ and by covering your faces. Otherwise punishment may be inflicted upon you too. *(Ruḥ-ul-Bayān, vol. 3, pp. 194; Part 8, Sūraĥ Al-A'rāf, Verse 79)*

26. Windstorm on people of 'Ād

The people of 'Ād lived at a place called 'Aḥqāf', which is a vast desert situated between Oman and Hadramites (Hidarmaut). Their tribe is known from the name of their ancestor whose name was 'Ād bin 'Aūṣ bin Arum bin Sām bin Nūḥ. People started calling this clan from the name of their ancestor 'Ād. These people were idol worshippers, very vicious and obstinate transgressors. Almighty Allah عَزَّوَجَلَّ sent Sayyidunā Ĥūd عَلَيْهِ السَّلَام as a prophet to guide these people but they refuted him due to their arrogance and viciousness and remained stubborn over their infidelity. Sayyidunā Ĥūd عَلَيْهِ السَّلَام repeatedly admonished these deviant people from the severe punishment of Allah عَزَّوَجَلَّ

but the cruel people said to their prophet very disrespectfully and fearlessly that:

أَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَنَذَرَ مَا كَانَ يَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۷۰﴾

‘Have you come to us in order that we worship only Allah, and abandon those whom our ancestors worshipped? So bring upon us what you promise us, if you are truthful.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ Al-A’rāf, Verse 70)

Finally, the signs of the punishment started appearing. There was no rain for three years. Famine and drought prevailed everywhere. The condition of people had gone so worse that they were dying for a single grain.

It was a common tradition in those days that whenever any anxiety or difficulty was suffered; they used to supplicate in the sacred Ka’baĥ in Holy Makkaĥ and thus the anxieties were eased. Therefore, a group of people went to Makkaĥ. Within this delegation, there was a person called Maršad bin Sa’d who was a believer but kept his faith hidden from the people. When these people started supplicating in Ka’baĥ, the faith and spiritual enthusiasm of Maršad bin Sa’d bubbled over. He said in an emotional outburst to people that ‘O my people! No matter you make millions of supplications, I swear by the name of Almighty Allah عَزَّوَجَلَّ that the rain will not fall until you do not believe in your Prophet Ĥūd عَلَيْهِ السَّلَام.’ When Sayyidunā Maršad bin Sa’d revealed his faith, the mischievous people of ‘Ād beat him, separated him and they resumed praying. At that time, Almighty Allah عَزَّوَجَلَّ sent three clouds: one was white, one was red and one was black and a voice was heard from the skies that: ‘O

people of 'Ād! You may choose one cloud among these three clouds for you.' They opted for the black cloud assuming based on their weak intellect that the black cloud will bring about a lot of rain. Therefore, the black cloud started moving towards the village of the people of 'Ād. The people of 'Ād became very happy to see the black cloud. Sayyidunā Ĥūd عَلَيْهِ السَّلَام said: Oh my people! Witness that the punishment of Allah عَزَّوَجَلَّ is approaching you in the form of a cloud. But these transgressors refuted their Prophet عَلَيْهِ السَّلَام and said, 'What type of punishment and where from?' They said, 'هَٰذَا عَارِضٌ مُّمْطِرُنَا' i.e. it is a cloud which is coming to provide us rain. *(Ruḥ-ul-Bayān, vol. 3, pp. 189; Part 7, Sūraĥ Al-A'rāf, Verse 70)*

The cloud was approaching continuously towards the village from the west and all of a sudden, a storm blew up from that cloud. This windstorm was so violent that it would throw away camels along with their riders from one place to another. It became more violent that it started to uproot the trees and threw them away. Upon seeing this, the people of 'Ād confined them in their stone-carved palaces and made the doors shut. However, the storm was so furious that it did not only uproot the doors but also caused wreckage of the palaces. This windstorm continued for seven nights and eight days and killed each and every individual of the people of 'Ād. Not even a single child of these people could survive. When the storm ended, the corpses of the people of 'Ād were lying all over the ground like the date-palm trees fell uprooted. Therefore, Allah عَزَّوَجَلَّ has said:

وَ اَمَّا عَادٌ فَاُهۡلِكُوۡا بِرِيۡحٍ صَرۡصَرٍ عَاتِيَةٍ ۙ﴿۶﴾ سَخَّرَهَا عَلَيۡهِمۡ سَبۡعَ لَيَالٍ وَّ ثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوۡمًا ۙ فَتَرَى الۡقَوۡمَ فِيۡهَا صَرۡعٰى ۙ كَاَنَّهُمۡ اَعۡجَازُ نَخۡلٍ خَاوِيَةٍ ۚ﴿۷﴾ فَهَلۡ تَرٰى لَهُمۡ مِّنۡۢ بَاقِيَةٍ ﴿۸﴾

And as for 'Ād, they were destroyed by a severe thundering windstorm. He forced it upon them with strength, consecutively for seven nights and eight days - so you would see those people overthrown in it, like trunks of date palms fallen down. So do you see any survivor among them?

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūraĥ Al-Ḥāqqaĥ, Verse 6-8)

Then with the grace of Allah عَزَّوَجَلَّ, a flock of black birds appeared. They picked the dead bodies up and threw them into the sea. Sayyidunā Ĥūd عَلَيۡهِ السَّلَام then left that area and went to Makkaĥ-tul-Mukarramaĥ with few believers who had embraced the faith. They then remained in the house of Allah (i.e. Makkaĥ) worshipping until the last moments of their life. *(Tafsīr al-Ṣāwī, vol. 2, pp. 686)*

Moral lesson

The moral lesson that we get from this heart-trembling anecdote of the Holy Quran is that the people of 'Ād were very powerful and tall. They were also economically well-established because they had cropped fields and lush gardens. These people had made separate palaces for their summer and winter's living by engraving the mountains. These people, who relied a lot on their enormous number and power, were very proud of their estates and their living in the lap of luxury. But their infidelity, transgression and misdeeds brought Allah's wrath down upon

them such that it was utterly impossible for them to bear the brunt of storm which shook the whole village upside down and destroyed it. Their existence from the face of the earth was wiped out in such a way that no signs of even their graves exist anywhere, so where do weak people like us stand to face the blows of the severe punishment of Allah عَزَّوَجَلَّ? Therefore, all those who have a serious concern for the well-being and survival of them and their progeny must always restrain from the transgression and deviation of the commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They should do their utmost to act upon virtuous deeds. Otherwise, the verses of the Holy Quran are teaching us openly that the outcome of virtuous deeds is flourishing and that of evil deeds is destructive.

One may read in the Holy Quran that وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۚ meaning, 'the dwellings that were inverted and thrown, had brought error' and also read the following verse:

وَ لَوْ اَنَّ اَهْلَ الْقُرٰۤى اٰمَنُوْا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ

وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۹۶﴾

'And had the people of the dwellings believed and been pious, we would have surely opened for them the blessings from the sky and from the earth, but in fact they denied, and We therefore seized them on account of their deeds'.

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ A'rāf, Verse 96)

27. Inverted city

This is the city of Sayyidunā Lūṭ عَلَيْهِ السَّلَام known as 'Sodom' which is a popular city of Syria located in the province 'Homs'.

Sayyidunā Lūṭ bin Ĥārān bin Tārīkh is the nephew of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام. These people were the citizens of Babylon, a city situated in Iraq but when Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام migrated to Palestine and Sayyidunā Lūṭ عَلَيْهِ السَّلَام settled in Urdan, a city of Syria. Allah عَزَّوَجَلَّ blessed Sayyidunā Lūṭ عَلَيْهِ السَّلَام with Prophethood and sent him to the people of Sodom for their guidance. *(Tafseer as-Ṣāwī, vol. 2, pp. 689; Part 7, Sūraĥ Al-A'rāf, Verse 80)*

City of Sodom: The towns of the city of Sodom were very populated and full of greenery. Various varieties of fruits, crops and nuts were produced there in a massive quantity. Due to the affluent and prosperous conditions of the city, people from far and wide used to come and stay there as guests. That's why the people of the city were fed up of the people coming to them. They were finding no way to stop or get rid of these guests. In these conditions, one day the damned Satan appeared in the guise of an old man and said to them, 'If you want to get rid of such guests, I can tell you a solution. Whenever a guest comes to your town, commit sodomy with him forcefully.'

Therefore first of all, Satan himself entered the town as a guest in the guise of a handsome lad and made those people commit sodomy with him excessively. Thus they learnt this despicable act from Satan. These people gradually became so much addicted to this despicable act that they started to fulfil their sensual desires from men instead of women. *(Ruḥ-ul-Bayān vol. 3, pp. 197; Part 8, Sūraĥ Al-A'rāf, Verse 84)*

Therefore, Sayyidunā Lūṭ عَلَيْهِ السَّلَام delivered a didactic sermon to them, warning them to avoid committing this despicable act, and said:

اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِیْنَ ﴿۸۰﴾ اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۸۱﴾

'What! You commit the shameful acts which no one in the creation has ever done before you?' 'You lustfully go towards men, instead of women! In fact, you have transgressed the limits.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ-Al- A'rāf, Verse 80-81)

After listening to the didactic and reforming sermon of Sayyidunā Lūṭ عَلَيْهِ السَّلَام, what his people said to him bluntly and shamelessly, listen to it in the words of Holy Quran:

وَ مَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْهُمْ مِّنْ قَرْیَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ یَّتَطَهَّرُوْنَ ﴿۸۲﴾

And his people had no answer except to say, 'Turn them out of your dwellings; these are people who wish purity!'

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ Al-A'rāf, Verse 82)

At last, when the transgression and misdeed of the people of Lūṭ became beyond repair; then a punishment of Allah عَزَّوَجَلَّ caught them. Therefore, Sayyidunā Jibrāīl عَلَيْهِ السَّلَام descended from the heavens with few angels. Then these angels went to Sayyidunā Lūṭ عَلَيْهِ السَّلَام as guests. These angels were in a guise of very handsome and attractive boys. After observing the facial charms and physical beauty of the guests and after thinking about the prevailing evils of his people, Sayyidunā Lūṭ عَلَيْهِ السَّلَام became very worried. After a short while, the evil doers besieged the house of Sayyidunā Lūṭ عَلَيْهِ السَّلَام and started to climb the wall

with the evil intention of fornication. Sayyidunā Lūṭ عَلَيْهِ السَّلَام started convincing them whole-heartedly to restrain from this evil and shameful act but these insolent and transgressed deviants did not restrain from their foul reply and evil plans. Sayyidunā Lūṭ عَلَيْهِ السَّلَام became very saddened and grieved upon his loneliness and embarrassing situation in front of his guests.

After witnessing this; Sayyidunā Jibrāīl عَلَيْهِ السَّلَام said, 'O Prophet of Allah عَزَّوَجَلَّ, you don't worry at all. We are the angels sent by Almighty Allah عَزَّوَجَلَّ who have come with a punishment for these evil transgressors. Therefore, leave this town far behind before the advent of the morning along with the believers and your family members. And beware that no one should turn around and look towards this town; otherwise the punishment will also be meted out to them.

Therefore, Sayyidunā Lūṭ عَلَيْهِ السَّلَام departed from the town along with the believers and his family members. Then Sayyidunā Jibrāīl عَلَيْهِ السَّلَام lifted up the five towns of this city over his wings and soared up to the skies and after getting some elevation, inverted these towns. Consequently, these towns broke into small pieces due to falling on the ground and it scattered all over the ground. Then there was a rain of stones and there was such a stern stony hailing that all of the people of Sayyidunā Lūṭ عَلَيْهِ السَّلَام died and their corpses also scattered around into pieces. Whilst the city was in the process of inversion, one of the wives of Sayyidunā Lūṭ عَلَيْهِ السَّلَام whose name was Wa'ila, who was infact a hypocrite and had liking for the evil doers, turned around and looked at it and exclaimed with grief, 'O my people'. After saying these words, she stood there. Then a stone of the

punishment of Allah عَزَّوَجَلَّ also struck her and she also died. Therefore, Allah عَزَّوَجَلَّ has said in the Holy Quran that:

فَاَنْجَيْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۖ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿۸۳﴾ وَ اَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ؕ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ﴿۸۴﴾

And we rescued him and his family, except his wife - she became of those who stayed behind. And we rained a shower (of stones) upon them; therefore see what sort of fate befell the culprits!

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūraĥ Al-A'rāf, Verse 83-84)

The stones that were thrown over the people were the pieces of rocks and the name of every victim was inscribed over the stone by which he was killed. *(Tafsīr al-Ṣāwī, vol. 2, pp. 691; Part 8, Sūraĥ Al-A'rāf, Verse 84)*

Moral lesson

We come to know from this anecdote that how heinous and severe sin sodomy is that due to this sin, the towns of the people of Lūṭ were inverted and the transgressors were killed with the punishment of stones. Thus they were destroyed and desolated from this world.

It is narrated that once Sayyidunā Sulaymān عَلَيْهِ السَّلَام asked the accursed Iblīs that 'which sin is hated by Allah عَزَّوَجَلَّ the most'? He replied that 'the sin that Allah عَزَّوَجَلَّ hates the most is the sin of man committing fornication with man (sodomy) and the woman fulfilling their physical desires by woman'. Moreover, it has also been narrated in one Ḥadīš that a woman rubbing her vagina against another woman's vagina is fornication for both

of them, which is a major sin. *(Ruḥ-ul-Bayān, vol. 3, pp. 198; Part 8, Sūraĥ Al-A'rāf, Verse 84)*

(For a comprehensive discussion on the topic of sodomy, read our book, 'Jaĥannam kay Khaṭrāt'.)

28. Calf of Sāmrī

After the death of Pharaoh, Banī Isrāīl got freedom from his claws and brought faith on Sayyidunā Mūsā عَلَيْهِ السَّلَام. Sayyidunā Mūsā عَلَيْهِ السَّلَام was then ordered by Allah عَزَّوَجَلَّ to do a sitting (I'tikāf) on Mount Sinai [Koĥ-e-Ṭūr] for forty nights. After this, he will be blessed with the book, Taurāt. Therefore, in order to fulfil this divine commandment, Sayyidunā Mūsā عَلَيْهِ السَّلَام went to Mount Sinai and handed over Banī Isrāīl to his brother Sayyidunā Ĥārūn عَلَيْهِ السَّلَام. Sayyidunā Mūsā عَلَيْهِ السَّلَام fasted during the day whilst engaging himself in worship during the whole night for consecutive forty days.

Sāmrī: There was a person in Banī Isrāīl called Sāmrī who was born an illegitimate birth. He was a very deviant and transgressing person. Due to the fear of disgrace and defamation within her community, his mother deserted him in a cave of a mountain just after his birth. Sayyidunā Jibrāīl عَلَيْهِ السَّلَام raised him by feeding him milk with his own finger. Therefore, he recognized Sayyidunā Jibrāīl عَلَيْهِ السَّلَام. His full name is 'Mūsā Sāmrī' and Sayyidunā Mūsā's name is 'Mūsā' too. Sayyidunā Jibrāīl عَلَيْهِ السَّلَام brought up Mūsā Sāmrī whereas Sayyidunā Mūsā عَلَيْهِ السَّلَام was brought up in the house of Pharaoh. How strange and mysterious the glory of Almighty Allah عَزَّوَجَلَّ is that Mūsā عَلَيْهِ السَّلَام who was brought up in the house of Pharaoh became a Prophet of Allah عَزَّوَجَلَّ and Mūsā Sāmrī who was brought up by Sayyidunā

Jibrāīl عَلَيۡهِ السَّلَام became an unbeliever (Kāfir). He enticed Banī Isrāīl to worship the calf. Regarding this, some mystic has rightly said that:

إِذَا الْمَرْءُ لَمْ يُخْلَقْ سَعِيْدًا مِنَ الْاَزَل فَمُوْسَى الَّذِىْ رَبَّاهُ جِبْرِيْلُ كَافِرٌ

فَقَدْ خَابَ مَنْ رَبّٰى وَخَابَ الْمُؤَمِّل وَمُوْسَى الَّذِىْ رَبَّاهُ فِرْعَوْنُ مُرْسَل

Meaning, when a person has been destined for a wretched fate eternally, he can never attain piety and he remains unlucky and desolated. Even the efforts of those who raise him go futile. You see that Mūsā Sāmrī who was brought up by Sayyidunā Jibrāīl عَلَيۡهِ السَّلَام turned into a pagan and Sayyidunā Mūsā عَلَيۡهِ السَّلَام who was brought up by Pharaoh became a Prophet of Almighty Allah عَزَّوَجَلَّ.

The secret behind this is that Mūsā Sāmrī was destined to be an ill-fated and wretched person by birth so his tending and nursing by Sayyidunā Jibrāīl عَلَيۡهِ السَّلَام did not benefit him and he remained an infidel. On the other hand, Sayyidunā Mūsā عَلَيۡهِ السَّلَام was destined to be pious and fortunate eternally. That's why even the nursing through a pagan like Pharoah did not harm him. *(Tafsīr-us-Ṣāwī, vol. 1, pp. 63; Part 1, Sūraĥ Al-Baqaraĥ, Verse 51)*

When Sayyidunā Mūsā عَلَيۡهِ السَّلَام was staying [doing I'tikāf] on Mount Sinai, Sāmrī took advantage of his absence and created sedition by asking for gold and silver jewellery from Banī Isrāīl, melting it and making a calf from it. After this, he put the dust of the hoofs of the horse of Sayyidunā Jibrāīl عَلَيۡهِ السَّلَام into the mouth of the calf that he had kept safe. Due to this, the calf started to speak. Afterwards, Sāmrī said to Banī Isrāīl, 'O my people! Sayyidunā Mūsā عَلَيۡهِ السَّلَام has gone to the Mount Sinai to see the vision of the Rab Almighty عَزَّوَجَلَّ whereas this calf is your

Lord. Therefore, you should worship this calf.' Banī Isrāīl were deviated and misguided from this speech of Sāmrī and except for twelve thousand people; rest of them admitted the calf to be the god after witnessing it speaking. They started prostrating and worshipping it. Therefore, Almighty Allah عَزَّوَجَلَّ has said:

وَاتَّخَذَ قَوۡمُ مُوۡسٰی مِنۡۢ بَعۡدِہٖ مِنۡ حُلِیِّہِمۡ عِجۡلًا جَسَدًا لَّہٗ خُوَارٌ ؕ

And behind Mūsā, his people moulded a calf from their ornaments - a lifeless body making sounds like a cow.

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ Al-A'rāf, Verse 148)

After forty days, when Sayyidunā Mūsā عَلَیْہِ السَّلَام returned to his village after talking to Allah عَزَّوَجَلَّ and bringing the blessed Tawrāt with him, he was enraged and furious to see the people worshipping the calf. Sayyidunā Mūsā عَلَیْہِ السَّلَام laid down the Al-Tawrāt on the ground out of anger and started dragging his brother Ĥārūn عَلَیْہِ السَّلَام by holding him from his beard, snatched his hair and started beating him saying that why he did not restrain them from doing this evil act. Sayyidunā Ĥārūn عَلَیْہِ السَّلَام apologized as mentioned in Holy Quran:

قَالَ ابۡنَ اُمَّ اِنَّ الۡقَوۡمَ اسۡتَضۡعَفُوۡنِیۡ وَ کَادُوۡا یَقۡتُلُوۡنَنِیۡ ۫ۖ فَلَا تُشۡمِتۡ بِیَ الۡاَعۡدَآءَ

وَلَا تَجۡعَلۡنِیۡ مَعَ الۡقَوۡمِ الظّٰلِمِیۡنَ ﴿۱۵۰﴾

'O the son of my mother! The people thought I was weak and would have probably killed me; so do not make my enemies laugh at me and do not count me as amongst the oppressors.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ Al-A'rāf, Verse 150)

After hearing this apology of Sayyidunā Ĥārūn عَلَيْهِ السَّلَام, the anger of Sayyidunā Mūsā عَلَيْهِ السَّلَام faded away. After this, he supplicated for his brother Sayyidunā Ĥārūn's foregiveness and for mercy to be descended upon him. Then, he broke the calf into small pieces, burnt it and dispersed its ash into the river.

Moral lesson

From this anecdote, we specially get two admonitory lessons:

1. This anecdote provides guidelines to religious scholars that they should never be negligent in the public affairs. In contrary, they should always be preaching the religious knowledge to the people. You saw that Sāmrī took the advantage of 40 days absence of Sayyidunā Mūsā. He misguided the people away from the right path. Similarly, if the religious scholars of Aĥl-e-Sunnat will remain heedless and negligent in the affairs of their people, then the people with corrupt beliefs will get a chance to misguide people away from the right path.

2. When the effect of the dust of the hoofs of the horse of Sayyidunā Jibrāīl عَلَيْهِ السَّلَام was such that the moment it was placed inside the mouth of the calf, it started to speak, then we also establish the fact that the dust of the feet of the chosen people of Almighty Allah عَزَّوَجَلَّ also has the effects of blessings and blissfulness. Therefore, it is not a useless action to sprinkle the water in houses that is obtained from washing the dustful feet of the chosen people of Allah عَزَّوَجَلَّ, as it is the practice of some devoted disciples. On the contrary, we can hope for mercy and blessings to descend due to it and it is also permissible as per the Islamic Sharī'aĥ.

(وَاللّٰہُ تَعَالٰی اَعْلَمُ)

29. Mountain over heads

Sayyidunā Musa عَلَيْهِ السَّلَام read out the rulings of Al-Taurāt to Banī Isrāīl and said to act upon them. When Banī Isrāīl heard the rulings of Al-Taurāt, they straight away refused to accept these commandments. As a consequence of their disobedience, the wrath of Allah عَزَّوَجَلَّ came upon them in such a way that all of a sudden, the Mountain Sinai uprooted, flew and suspended in the air over the heads of Banī Isrāīl who were living in a land that was covering an area of three miles in length and three miles in width. When these people of Banī Isrāīl saw that the mountain is hanging over their heads, they all then fell into prostration and started promising that we have accepted all of the rulings of Al-Taurāt and we will also act upon them. But at the time of prostration, they kept their cheek and left eye brow on the ground and were looking with the right eye at the mountain whether it is falling upon them or not. And this is the same reason that even today the Jews prostrate in the similar manner that they keep their left cheek and left eyebrow on the ground. Anyhow, when Banī Isrāīl repented and promised to comply with the rulings and commandments of Al-Taurāt, then the mountain flew back and restored to its original place. The Holy Quran has described this anecdote in few places.

For example, in Sūraĥ Al-A'rāf it is mentioned that:

وَاِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّ ظَنُّوْۤا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَاۤ اٰتَیْنٰكُمْ
بِقُوَّةٍ وَّ اذْكُرُوْا مَا فِیْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۱﴾

And when We raised the Mount (Sinai) above them as if it was a canopy, and they thought that it would fall upon them; 'Accept

firmly what We have given you, and remember what is in it, so that you may become pious.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ A'rāf, Verse 171)

Moral lesson

This anecdote highlights that adopting strict methods and punitive techniques to make ignorant and transgressor act upon a virtuous deed or to make them accept a righteous saying are from the wisdom and among the blessed Sunnaĥ of Almighty Allah عَزَّوَجَلَّ. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

30. Tongue hung over the chest

Bal'am Bin Bā'ūrā: This man was a learned scholar of his era and was a very pious and devout person. He also had the knowledge of Ism-e-A'ẓam. He used to spiritually see the 'Arsh-e-A'ẓam [the empyrean] whilst sitting at his place. Moreover, he was also a Mustajāb-ul-Da'wāt as his supplications were surely accepted. He also had a huge number of students. It is famous that in his institution [Darsgaĥ], the number of inkpots of his students was twelve thousand.

When Sayyidunā Mūsā عَلَيْهِ السَّلَام mobilized his army of Banī Isrāīl to do a Jiĥād against 'the people of Jabbārīn', the people of Bal'am bin Bā'ūrā became very panicked and came to him and said that Sayyidunā Mūsā عَلَيْهِ السَّلَام is about to attack with a very huge and a powerful army. They want to evict us from our land and intend to give it to their people, Banī Isrāīl. Therefore, invoke such a supplication against Sayyidunā Mūsā عَلَيْهِ السَّلَام that he returns defeated. Your supplication will definitely be accepted as you are Mustajāb-ul-Da'wāt [the one whose Du'ās are

accepted]. After listening to what they said, Bal'am bin Bā'ūrā trembled, cursed them, and said, 'May heavens have mercy upon me! Sayyidunā Mūsā عَلَيْهِ السَّلَام is a Prophet of Allah عَزَّوَجَلَّ and his army consists of groups of angels and faithful believers. How can I invoke an evil supplication against them?' Nevertheless, his people were over insistent, they begged tearfully with throbbing voices and compelled him to such an extent that he ended up saying to them that let me first do an Istikhāraĥ. If I get permission, then I will supplicate against him. However, after the Istikhāraĥ, when he was not permitted to supplicate against Sayyidunā Mūsā عَلَيْهِ السَّلَام, he told them in clear words that if I invoke curse upon him, then this world and the Hereafter of mine will both be ruined.

After this, his people reported him with numerous priceless gifts and presents and re-insisted him to such an extent that Bal'am Bin Bā'ūrā was enticed due to the greed and lust of money and was trapped in the snare of wealth. Therefore, he sat on his she-donkey and went to supplicate against Sayyidunā Mūsā عَلَيْهِ السَّلَام. His donkey would stop going forward again and again and would turn to run back but he kept on riding her forwards by beating her. Then Almighty Allah عَزَّوَجَلَّ blessed the donkey with the power of speaking. She said, 'O Bal'am bin Bā'ūrā! Where are you going and heading towards? See there are angels in front of me who are blocking my way and pushing my face backwards. O Bal'am! May you be ruined! Would you invoke evil words unto a Prophet of Allah عَزَّوَجَلَّ and a group of believers?' Despite listening to the address of his female donkey, Bal'am Bin Bā'ūrā still did not return. Finally, he climbed over a mountain known as 'Ḥasbān'. He carefully observed the army of Sayyidunā Mūsā عَلَيْهِ السَّلَام from height

and started invoking evil words to Sayyidunā Mūsā عَلَيْهِ السَّلَام due to the enticement and greed of wealth and riches. Glory be to Almighty Allah عَزَّوَجَلَّ that when he was supplicating against Sayyidunā Mūsā عَلَيْهِ السَّلَام, his tongue would start uttering supplications against his people. Upon witnessing this, his people interrupted him many a time and reminded him, 'O Bal'am, you are supplicating in opposite words.' Then he said to his people, 'What shall I do? I am intending something else but my tongue is uttering different.' All of a sudden, it brought Allah's wrath down upon him in such a way that his tongue stretched and hung over his chest. At that time, Bal'am bin Bā'ūrā said to his people with grief and tears that my life and afterlife both have been ruined. My faith has diminished and I have become a victim of the wrath and punishment of Allah عَزَّوَجَلَّ. None of my supplications can be accepted now. However, let me tell you a vile trick. If you act upon it, perhaps the army of Sayyidunā Mūsā عَلَيْهِ السَّلَام can then be defeated. Send thousands of the beautiful girls dressed up in elegant attire and adorned with beautiful jewellery to the armies of Banī Isrāīl. Even if one of them commits fornication, then the whole army will be defeated. Therefore, the people laid the trap of the vile trick told by Bal'am Bin Bā'ūrā and sent many young girls after adorning them well with jewellery to the army of Banī Isrāīl. Eventually, a wealthy person of Banī Isrāīl was seduced by the beauty and glamour of a girl and took her to Sayyidunā Mūsā عَلَيْهِ السَّلَام. He sought a verdict and asked: 'O Prophet of Allah عَزَّوَجَلَّ, is this woman legitimate (Ḥalāl) for me or not?' Sayyidunā Mūsā عَلَيْهِ السَّلَام said, 'Beware! She is unlawful for you. Separate her from you straight away and fear the punishment of Almighty Allah عَزَّوَجَلَّ.' But this wealthy person was so badly trapped in lust that he deviated away from the command of his Prophet and

took her in his tent and committed fornication. The evil repercussion of this sin appeared in such a way that all of a sudden, plague spread among the army of Banī Isrāīl and within an hour; seventy thousand people passed away and the whole army dispersed and came back defeated and unsuccessful. This retreat of army grieved Sayyidunā Mūsā's blessed heart very much. *(Tafsīr as-Ṣāwī, vol. 2, pp. 727; Part 9, Sūraĥ Al-A'rāf, Verse 175)*

After descending from the mountain, Bal'am Bin Bā'ūrā remained cursed in the court of Almighty Allah عَزَّوَجَلَّ. Until his last breath, his tongue remained hanging over his chest and he died a faithless death of infidelity. The Holy Quran has delineated this incident in the following words:

وَاتْلُ عَلَيْهِمْ نَبَاَ الَّذِیْۤ اٰتَیْنٰهُ اٰیٰتِنَا فَانْسَلَخَ مِنْهَا فَاَتْبَعَهُ الشَّیْطٰنُ فَكَانَ مِنَ الْغٰوِیْنَ ﴿۱۷۵﴾ وَلَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهٗۤ اَخْلَدَ اِلَى الْاَرْضِ وَاتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَیْهِ یَلْهَثْ اَوْ تَتْرُكْهُ یَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ یَتَفَكَّرُوْنَ ﴿۱۷۶﴾

And O Dear Prophet (Mohammed - peace and blessings be upon him) recite to them the case of the one to whom We showed Our signs, and in response he departed from them completely - so Satan went after him - he therefore became of the astray. And had We willed We could have raised him because of the revelations, but he clung to the earth and followed his own desires; his condition therefore is like that of a dog; if you attack him he hangs out his tongue and if you leave him he hangs out his tongue; this is the state of the people who denied Our signs; therefore preach, so that they may give thought.

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ Al-A'rāf, Verse 175-176)

Why was Bal'am Bin Bā'ūrā accursed?: It has been narrated that some Prophets asked Almighty Allah عَزَّوَجَلَّ that after blessing Bal'am bin Bā'ūrā with so many bounties, why did You hurl him down in condemnation? Almighty Allah عَزَّوَجَلَّ replied that he was never thankful towards My bounties. If he had been grateful to me, then I would have never taken his marvels away, would not have accursed him in both worlds, would not have made him among the loss-bearers and would not have made him disappeared in this way. *(Tafsīr as-Ṣāwī, vol. 3, pp. 139; Part 8, Sūraĥ Al-A'rāf, Verse 10)*

Moral lesson

We get some moral lessons from the chronicle of Bal'am bin Bā'ūrā:

1. All those scholars and politicians should learn a lesson from this who are paid and funded by governments or wealthy people to talk against Sharī'aĥ and intentionally sell their faith. You can see what was the status of Bal'am bin Bā'ūrā and what he became. Why did this happen? The only reason is that he was captivated by the greed of wealth and agreed upon invoking curse intentionally on a Prophet of Allah عَزَّوَجَلَّ. Consequently, there were repercussions of all this unto him and he was accursed in this world as well as in the Hereafter in such a way that for rest of his life, he had his tongue hanging like a dog and he became a fuel of the blazing fire of Hell in the Hereafter. Therefore, every Muslim and especially Islamic scholars should practice abstinence from the webs of the greed of wealth and should never interfere unjustly into the religious matters while stirred with the lust and greed for wealth. Otherwise, keep

in mind that the sword of the wrath of Allah عَزَّوَجَلَّ is always hanging over you.

2. From this tragedy, even common Muslims should learn a lesson that the army of Sayyidunā Mūsā عَلَيْهِ السَّلَام that comprised of angels and faithful believers, though there were no apparent signs for their defeat because it was such a divine and spiritualized army of angels who even frightened mountains from the tapping sound of the hoofs of their horses. But just due to the sin of only one unfortunate person, angels separated from the army and a punishment of plague brought such a calamity within the army that the whole army scattered. Thus this victorious army was defeated and retreated.

Therefore, it is essential for Muslims that if they want to be successful and victorious against infidels, they should keep themselves protected from the evil repercussions of sins. Otherwise, the help of angels will end. The fear of the Muslims will shun away from the hearts of infidels and Muslims will not only have to face defeat but their military strategic power will also be destroyed. Consequently, whole of the nation will be ruined and their names will be erased from the book of history like a typo. (نعوذباللّٰه منه)

31. Sayyidunā Yūnus عَلَيْهِ السَّلَام in stomach of fish

Almighty Allah عَزَّوَجَلَّ sent Sayyidunā Yūnus عَلَيْهِ السَّلَام as a Prophet for the guidance of the people of the city called 'Nainawa'.

Nainawa: It was a big city of Mosul. The people of the area were idol-worshippers and were indulged in infidelity and polytheism. Sayyidunā Yūnus عَلَيْهِ السَّلَام commanded them to abandon idol-

worshipping and embrace the true faith but these people refuted the Prophet of Allah عَزَّوَجَلَّ and denied to embrace the true faith due to their insolence and wickedness. Sayyidunā Yūnus عَلَيْهِ السَّلَام warned them that very soon a punishment will be coming to you. After listening to this warning, the people of the city consulted one another that Sayyidunā Yūnus عَلَيْهِ السَّلَام has never told a lie. Therefore, keep an eye on Sayyidunā Yūnus عَلَيْهِ السَّلَام. If he stays in this city overnight; then it means there is no danger but if he does not spend the night in the city; then we should believe on the advent of the punishment. At the night time, people saw that Sayyidunā Yūnus عَلَيْهِ السَّلَام has left the city. And indeed in the morning, the signs of punishment appeared because black clouds started emerging from all four corners and darkness fell over the whole city with a smoke from everywhere. Witnessing this, the people of the city realised that the punishment will now definitely be inflicted upon them. Therefore, in the quest of Sayyidunā Yūnus عَلَيْهِ السَّلَام, people started searching for him but Sayyidunā Yūnus عَلَيْهِ السَّلَام could not be found far and wide. Now the people of the city became even more endangered and terrified. Therefore all of the people of the city were shaken due to the fear of Allah عَزَّوَجَلَّ and they all took their women, children along with their cattle, wearing threadbare and torn clothes and went to the jungle crying. They sincerely started to announce having a stern faith on Sayyidunā Yūnus عَلَيْهِ السَّلَام. Husbands separated from wives and mothers separated from their children and all of them engaged in seeking repentance and were weeping bitterly in the court of Allah عَزَّوَجَلَّ. They started seeking pardon for all the oppression they did on each other and also started seeking pardon from each other for any violation of the mutual rights. In short, all of them repented sincerely and promised Allah عَزَّوَجَلَّ that we accept and have a stern belief with the sincerity of our hearts on

the message of Allah عَزَّوَجَلَّ brought by Sayyidunā Yūnus عَلَيْهِ السَّلَام. Almighty Allah عَزَّوَجَلَّ did mercy on the sincere repenting of the inhabitants of the city and the punishment shunned away. All of a sudden, the hazy clouds and smoke disappeared and all of the people came back to the city and started living with peace and tranquillity.

Almighty Allah عَزَّوَجَلَّ described this anecdote in Holy Quran in the following words:

فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَاۤ اِيْمَانُهَاۤ اِلَّا قَوْمَ يُوْنُسَ ؕ لَمَّاۤ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا وَ مَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿۹۸﴾

So if only had there been one town* that believed and its belief would have benefited it - except the people of Yūnus (Jonah)! When they accepted faith, We removed the disgraceful punishment in the life of this world from them, and let them enjoy for a while.

[Kanz-ul-Īmān (Translation of Quran)] (Part 11, Sūraĥ Yūnus, Verse 98)

It means that it does not benefit the people to embrace faith once punishment from Allah عَزَّوَجَلَّ has descended upon her. But despite the clouds of punishment drifting towards the people of Sayyidunā Yūnus عَلَيْهِ السَّلَام, the punishment was still removed from them upon embracing the true faith.

Du'a for the redemption of punishment: It is narrated in Tabārānī that when the signs of punishment started appearing on the city of Nainawa and Sayyidunā Yūnus عَلَيْهِ السَّلَام was not found by the people even after the relentless quest; then the people of the city became very worried and reported to the

* That was destroyed after being warned.

religious scholar of the city who was a faithful believer as well as a spiritual luminary of his time. They all entreated him. He then ordered them to supplicate after reading this litany: يَاحَيُّ حِيْنَ لَا حَيُّ و يَاحَيُّ يُحْيِ الْمَوْتٰى وَيَاحَيُّ لَا اِلٰهَ اِلَّا اَنْتَ Therefore, people supplicated after reciting this litany. Consequently, the punishment was removed. But in the similar context, there is a saying of the famous Muḥaddiš and a marvellous saint Sayyidunā Fuḍayl bin Ayāz عَلَيْهِ رَحْمَةُ الرَّحْمٰن that the supplication due to which the punishment from the city of Nainawa was shunned away was:

اَللّٰهُمَّ اِنَّ ذُنُوْبَنَا قَدْ عَظُمَتْ وَجَلَّتْ وَاَنْتَ اَعْظَمُ وَاَجَلُّ فَافْعَلْ بِنَا مَا اَنْتَ اَهْلُهٗ وَلَا تَفْعَلْ بِنَا مَا نَحْنُ اَهْلُهٗ

However, after the removal of punishment, when Sayyidunā Yūnus عَلَيْهِ السَّلَام arrived near the city, he did not see any effect of the punishment on the city. People asked him to go back to his people. Then he replied, 'How can I go back to my people? I had left the city after revealing the news of punishment to them but there was no advent of punishment. Now those people will kill me by considering me to be a liar.' Be filled with anger, Sayyidunā Yūnus عَلَيْهِ السَّلَام came back from the city and boarded on a boat. When this boat reached the middle of the sea, it stopped. A common belief of the people of that area was that only such boat gets jammed in the midst of the sea which has a fugitive slave boarded. Therefore, all of them drew a lot and the name of Sayyidunā Yūnus عَلَيْهِ السَّلَام came out. Then the people of the boat threw him in the sea and left on their boat. When Sayyidunā Yūnus عَلَيْهِ السَّلَام fell down into the water, all of a sudden, a fish swallowed him and he was confined in the stomach of the fish where there was an utter darkness. But under these circumstances,

he started reciting لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ ﴿۸۷﴾ *(Part 17, Sūraĥ Al-Anbīyaĥ, Verse 87)* and due to the blessing of this recitation, Almighty Allah عَزَّوَجَلَّ blessed him freedom from this dark cell and the fish placed him out of her mouth at the bank of the sea. He had gone very weak at that time. It is the splendour of Almighty Allah عَزَّوَجَلَّ that a branch of pumpkin grew there and he عَلَيْهِ السَّلَام used to take rest under its shade. Afterwards, when he عَلَيْهِ السَّلَام regained some energy, he عَلَيْهِ السَّلَام went back to his people and all of the people treated him with utmost love and reverence and embraced faith unto him. *(Tafsir As-Ṣāwī, vol. 3, pp. 893; Part 11, Sūraĥ Yunus, Verse 98)*

The Holy Quran has mentioned this painful anecdote of Sayyidunā Yūnus عَلَيْهِ السَّلَام in the following words:

وَ اِنَّ یُوْنُسَ لَمِنَ الْمُرْسَلِیْنَ ﴿۱۳۹﴾ اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ ﴿۱۴۰﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِیْنَ ﴿۱۴۱﴾ فَالْتَقَمَهُ الْحُوْتُ وَ هُوَ مُلِیْمٌ ﴿۱۴۲﴾ فَلَوْلَآ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِیْنَ ﴿۱۴۳﴾ لَلَبِثَ فِیْ بَطْنِهٖۤ اِلٰى یَوْمِ یُبْعَثُوْنَ ﴿۱۴۴﴾

And indeed Yūnus is one of the Noble Messengers. When he left towards the laden ship, then lots were drawn and he became of those who were pushed into the sea. The fish then swallowed him and he blamed himself (for not waiting for Allah's command). And were he not one of those who praise, he would have remained in its belly till the day when all will be raised. We then put him ashore on a plain, and he was sick. And We grew a tree of gourd (as a shelter) above him. And We sent him towards a hundred thousand people, in fact more. So they accepted faith - We therefore gave them usage for a while.

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūraĥ as-Ṣāffāt, Verse 139-148)

Moral Lesson

1. From the anecdote of the people of Nainawa, the moral lesson we get is that whenever any calamity descends upon any nation in the form of a punishment; then the only remedial solution from it is to engage in supplication by repenting. One can then hope that the Most Merciful Allah عَزَّوَجَلَّ will shower His mercy upon the anxieties and tensions of people and will shun the punishment of calamities away from them.

2. From the heart-trembling trials and tribulations of Sayyidunā Yūnus عَلَيْهِ السَّلَام, we get the moral lesson that how Almighty Allah عَزَّوَجَلَّ puts his chosen people into trial. But when these chosen people do not leave perseverance, observe patience and do not become negligent in the remembrance of Allah عَزَّوَجَلَّ despite being engulfed in the whirls of troubles; then Almighty Allah عَزَّوَجَلَّ arranges such means of their salvation from the unseen that are beyond one's imagination. Just ponder over the fact that when the people of the boat threw Sayyidunā Yūnus عَلَيْهِ السَّلَام into the sea, what means were left for his life and safety? Then the fish swallowed him. Now who was the saviour of his life? But when he recited Ayāt-e-Karīmaĥ under these circumstances, Almighty Allah عَزَّوَجَلَّ kept him alive and safe even inside the stomach of the fish. Moreover, Allah Almighty عَزَّوَجَلَّ also rescued him from the stomach of the fish towards a field. Afterwards, Almighty Allah عَزَّوَجَلَّ bestowed him with good health, peace and tranquillity and took him back to his native land and more than one hundred thousand people were guided to the right path due to his preaching.

32. Testimony by a Four Months Baby

When the brothers of Sayyidunā Yūsuf عَلَيْهِ السَّلَام put him inside the well, a person called Mālik bin Ża'rān, who lived in Madyan, reached this well with a caravan. He lowered down his bucket into the well. Sayyidunā Yūsuf عَلَيْهِ السَّلَام held the bucket in his hands and Mālik bin Ża'rān took him out from the well. Then the brothers of Sayyidunā Yūsuf عَلَيْهِ السَّلَام said to the rescuer that he (Sayyidunā Yūsuf) is their fugitive slave. If you buy him, we will sell him to you on a very cheap price. Therefore the brothers sold Sayyidunā Yūsuf عَلَيْهِ السَّلَام for a meagre amount of twenty dirham only and bounded the purchaser with the condition to take him so far away from them that they don't even get to hear about him. Mālik bin Ża'rān purchased him and moved towards the market of Egypt and announced selling Sayyidunā Yūsuf in the market. In those days, the king of Egypt was Riyān bin Walīd 'Amlīqī. He had handed over his government and treasury to his prime minister Qaṭfīr Miṣrī. In Egypt, people used to call him with the title of 'Aziz of Egypt'.

When the Aziz of Egypt came to know that a very handsome slave has been brought in the Egyptian market for sale and people have gathered in the market with huge amount of money in order to buy him; then Aziz of Egypt purchased Sayyidunā Yūsuf عَلَيْهِ السَّلَام by paying an amount of gold, silver, musk, and silk equal to the weight of Sayyidunā Yūsuf عَلَيْهِ السَّلَام. Aziz of Egypt took Sayyidunā Yūsuf عَلَيْهِ السَّلَام home and said to his wife, Zulaīkhā to treat this slave with great respect and honor. At that time, Sayyidunā Yūsuf عَلَيْهِ السَّلَام was thirteen or seventeen years old. Zulaīkhā was allured by the beauty of Sayyidunā Yūsuf عَلَيْهِ السَّلَام.

One day, after adorning herself elegantly with jewellery, she shut all the doors and started to seduce Sayyidunā Yūsuf عَلَيْهِ السَّلَام in isolation. After seeking Allah's refuge, Sayyidunā Yūsuf عَلَيْهِ السَّلَام said that he could never be ungrateful to his master, Aziz of Egypt and could never be dishonest to him by betraying his favours. However, when Zulaīkhā scooted towards him, he عَلَيْهِ السَّلَام ran away. Zulaīkhā held his shirt from behind which tore. Zulaīkhā chased him up to main door. Coincidently, Aziz of Egypt entered the house right at that time and saw them both running. After seeing her husband, she said that this slave should be punished in such a way that he should be sent to prison or to suffer any other severe punishment shall be inflicted upon him because he had an evil intention towards your wife. Sayyidunā Yūsuf عَلَيْهِ السَّلَام said, 'O Aziz of Egypt, she is telling a lie. She herself tried to seduce me and I ran to escape from her and then she chased me.' After listening to the accounts of both, he was shocked and said, 'O Yūsuf عَلَيْهِ السَّلَام, how shall I believe that you are telling the truth?' Sayyidunā Yūsuf عَلَيْهِ السَّلَام said, 'In the house, there is a four months baby lying in the cradle who is the son of the maternal uncle of Zulaīkhā. Ask him what the truth is.' The Aziz of Egypt said that what intellect does a four months baby possess and how will he speak? Then Sayyidunā Yūsuf عَلَيْهِ السَّلَام said that Almighty Allah عَزَّوَجَلَّ, by His divine power will bless him to prove my innocence because I am innocent. Therefore, when Aziz of Egypt asked the baby, the baby replied in a loud and clear voice that:

اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ الْكٰذِبِيْنَ ﴿۲۶﴾ وَ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنَ الصّٰدِقِيْنَ ﴿۲۷﴾

Testified; 'If his shirt is torn from the front, then the woman is truthful and he has spoken incorrectly.' 'And if his shirt is torn from behind, then the woman is a liar and he is truthful.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūraĥ Yūsuf, Verse 26-27)

After listening to the evidence from the baby, when Aziz of Egypt observed the shirt of Sayyidunā Yūsuf عَلَيْهِ السَّلَام, it was torn from behind. At that time, whilst declaring the innocence of Sayyidunā Yūsuf عَلَيْهِ السَّلَام, he said the following:

اِنَّهٗ مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿۲۸﴾ يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ٚ وَاسْتَغْفِرِيْ
لِذَنْۢبِكِ ۚۖ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿۲۹﴾

'Indeed this is a deception of women; undoubtedly the deception of women is very great. O Yūsuf! Disregard this - and O woman! Seek forgiveness for your sin; indeed you are of the mistaken.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūraĥ Yūsuf, Verse 28-29)

33. Shirt of Sayyidunā Yūsuf عَلَيْهِ السَّلَام

When the brothers of Sayyidunā Yūsuf threw him into the well and told their father Sayyidunā Ya'qūb that a wolf has eaten him, Sayyidunā Ya'qūb went through unimaginable sorrow and grief. In the pain of losing his son, he wept for many days, and due to his weeping in abundance, his eyesight became weak. After years, when the brothers of Sayyidunā Yūsuf went to Egypt for the second time in the time of famine and in order to gather rations, they recognized Sayyidunā Yūsuf عَلَيْهِ السَّلَام and asked for his forgiveness remorsefully. Whilst forgiving, Sayyidunā Yūsuf عَلَيْهِ السَّلَام said, 'Today there is no rebuke on you. May Allah عَزَّوَجَلَّ forgive you. He is the Most Merciful.'

When Sayyidunā Yūsuf عَلَيْهِ السَّلَام enquired about his father Sayyidunā Ya'qūb, then the brothers told him that due to the pain of your separation and constant weeping, he has become very frail, and his eyesight has also become very weak. Upon hearing the state of his father from his brothers, Sayyidunā Yūsuf عَلَيْهِ السَّلَام was very much grieved and saddened. He then said to his brothers:

اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ وَاْتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿۹۳﴾

'Take along this shirt of mine and lay it on my father's face, his vision will be restored; and bring your entire household to me.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūraĥ Yūsuf, Verse 93)

As such, the brothers of Sayyidunā Yūsuf took this shirt and left for Kan'ān from Egypt. Yaĥūdā, one of the brothers of Sayyidunā Yūsuf, said, 'I will take this shirt to Sayyidunā Ya'qūb عَلَيْهِ السَّلَام as I was the one who took the bloodstained shirt of Sayyidunā Yūsuf عَلَيْهِ السَّلَام to Sayyidunā Ya'qūb عَلَيْهِ السَّلَام after throwing him into the well. And I saddened him by saying that a wolf has eaten Sayyidunā Yūsuf عَلَيْهِ السَّلَام. So because I was responsible for his sadness, therefore today, I will give this shirt to him and make him happy with the good news that Sayyidunā Yūsuf عَلَيْهِ السَّلَام is still alive.' Therefore, Yaĥūdā took this shirt and ran bareheaded and barefoot for eighty furlongs. For the journey, he had seven breads as food, but due to his happiness and enthusiasm to reach his destination quickly, he could not even eat them. Completing his journey as quickly as he could, he reached the court of his esteemed father.

The moment Yaĥūdā left Egypt for Kan’ān with the shirt, in Kan’ān Sayyidunā Ya’qūb عَلَيْهِ السَّلَام felt the fragrance of Sayyidunā Yūsuf عَلَيْهِ السَّلَام and said to his grandchildren:

إِنِّیْ لَاَجِدُ رِیْحَ یُوْسُفَ لَوْلَاۤ اَنْ تُفَنِّدُوْنِ ﴿۹۴﴾

Said, ‘Indeed I sense the
fragrance of Yūsuf, if you do not call me senile.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūraĥ Yūsuf, Verse 94)

His grandchildren replied, ‘By Allah, you are still in your old state of longing. Where is Yūsuf and where is his fragrance? But, when Yaĥūdā reached Kan’ān with the shirt, and the moment he put the shirt on the face of Sayyidunā Ya’qūb عَلَيْهِ السَّلَام, the eyesight of Sayyidunā Ya’qūb عَلَيْهِ السَّلَام was restored immediately. Therefore, Almighty Allah عَزَّوَجَلَّ has said in the Holy Quran:

فَلَمَّاۤ اَنْ جَآءَ الْبَشِیْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِیْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚۙ اِنِّیْۤ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۹۶﴾

Then when the bearer of glad tidings came, he laid the shirt on his face, he therefore immediately regained his eyesight*; he said, ‘Was I not telling you? I know the great traits of Allah which you do not know!’

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūraĥ Yūsuf, Verse 96)

As soon as Yaĥūdā left Egypt for Kan’ān with the shirt of Sayyidunā Yūsuf, Sayyidunā Ya’qūb عَلَيْهِ السَّلَام smelt the fragrance of Sayyidunā Yūsuf whilst being in Kan’ān! In this connection,

* This was a miracle that took place by applying Prophet Yusuf’s shirt.

Sheikh Saadi رَحْمَةُ عَلَيْهِ has written an inspiring parable which is very fascinating and eloquent.

Parable:

یکے پرسید ازاں گم کردہ فرزند　　کہ اے عالی گھر! پرخرد مند

Someone asked Sayyidunā Ya'qūb عَلَيْهِ السَّلَام, who had lost his son: O esteemed and wise elder!

زمصرش بوئے پیراھن شمیدی　　چرادر چاہِ کنعانش ندیدی

You smelt the fragrance of Sayyidunā Yūsuf عَلَيْهِ السَّلَام from the far and distanced land of Egypt, but when Sayyidunā Yūsuf عَلَيْهِ السَّلَام was confined in a well in the land of Kan'ān and was in the close proximity to you, why did you not feel his fragrance? What is the reason behind this? Sayyidunā Ya'qūb عَلَيْهِ السَّلَام replied:

بگفتا حال ما برق جهان است　　دمے پیدا و دیگر دم نهان است

گھے برطارمِ اعلٰی نشینم　　گھے برپشت پائے خود نہ بینم

The state of us friends of Allah عَزَّوَجَلَّ is like a lightning thunderbolt which appears and disappears instantly. Sometimes Allah عَزَّوَجَلَّ blesses us with His divine light and we sit on the skies, and the whole universe is displayed in front of us. And sometimes we go in an extreme state of enthralling contemplation and are drowned in the depths of His Being and Attributes to such an extent that we become independent from everything else except Allah عَزَّوَجَلَّ. Such a state overcomes us that we can't even see the backside of our feet.

This is the reason that from Egypt, I smelt the fragrance of the shirt of Sayyidunā Yūsuf عَلَيْهِ السَّلَام because at that time, I was in the state of Kashf. But I could not feel the fragrance of Sayyidunā Yūsuf عَلَيْهِ السَّلَام from the well of Kan'ān because at that time, I

was in the state of extreme meditation and my state was as though as:

Mayn kis kī lūn khabar, Mujĥay apnī khabar naĥī

Whom shall I take care of whilst I am unaware of myself

Moral lesson

There are two main moral lessons that we derive from this story:

1. There are many hidden blessings and marvels in the dress and the clothes of the chosen people of Allah عَزَّوَجَلَّ. Therefore, preserving the dress and other souvenirs of the holy saints as a sacred thing, seeking blessings and bounties by the virtue of them, as well as using these as a Wasīlaĥ (intermediary) to Almighty Allah عَزَّوَجَلَّ is a great and significant means of attaining blessings and of the acceptance of Du'ās.

2. The state of the friends of Allah عَزَّوَجَلَّ does not always remain the same. On the contrary, sometimes, due to Allah عَزَّوَجَلَّ placing divine light in their being, they enter in such a state that at that time, they start observing each and every particle of the universe. And sometimes, they are engrossed in the divine light of Allah عَزَّوَجَلَّ to such an extent that they are drowned in the meditation of the light and deviate their attention away from the entire universe. At that time, they are in such a state that they can't see anything. And it happens to such a great extent that they even forget their own names. These two states of Sufism i.e. *Kashfi* (intuition) and *Istaghraqi* (meditation) are such states that are beyond the understanding of common people. Only those people

who have spiritual connections, the people of knowledge or those who experience these states frequently can understand them. It is true:

لذتِ مے نہ شناسی بخدا تا نہ چشی

The pre-requisite to acquire such spiritual conditions is that along with Zikr (remembrance of Allah عَزَّوَجَلَّ), self-evaluation and meditation; we also need to have the inner attention of a perfect Sheikh who cleans and purges the heart. The king of Sufism, Maulānā Rūmī عَلَیْہِ رَحْمَۃُ الرَّحْمٰن has hinted towards this point as:

صد کتاب و صدورق درنار کُن   روئے دل را جانب دلدار کُن

And another mystic has said that:

از 'کنز' و 'ھدایہ' نہ تواں یافت خدارا
سی پارئہ دل خواں کہ کتابے بہ ازیں نیست

This means that only reading *'Kanz-ul-Daqāiq'* and *'Ĥadayaĥ'* are not sufficient to seek Allah عَزَّوَجَلَّ, but read the chapter of your heart because there is no book better than this. But in this age of materialism, the flag-bearers of Sufism have badly harmed the magnificent and huge palace of Sufism due to them not being practical, and are running their business of Sheikh and disciplehood only on illusions and falseness. They have made it standard that one can only become a Sheikh by wearing multi-colored and stylish clothes, along with carrying a rosary and a staff. At the end of the day, when, how and from where can people understand the true states and blessings of Sufism? That is why, in this relation, mystics say nothing except:

Ḥaqīqat khurāfāt mein kĥo gayī
Ye Ummat riwāyāt mein kĥo gayī

Truth is lost in uselessness
This Ummaĥ is lost in traditions

34. Summary of Sūrāĥ Yūsuf

The anecdote of Sayyidunā Yūsuf عَلَيْهِ السَّلَام has been titled as '*Aḥsan-ul-Qaṣaṣ*' meaning 'the best of the anecdotes' among other anecdotes by Almighty Allah عَزَّوَجَلَّ. The reason for this distinction is that the holy life of Sayyidunā Yūsuf عَلَيْهِ السَّلَام, in its highs and lows, contains pain and happiness, as well as sorrow and tranquillity. Every single event contains many lessons and guidance in its threshold. We are writing the summary of this extraordinary event so that the readers may get moral lessons from it and observe the divine powers of Almighty Allah عَزَّوَجَلَّ.

Sayyidunā Ya'qūb bin Isḥāq bin Ibrāĥīm عَلَيْهِ السَّلَام had twelve sons and their names are as following:

1.	Yaĥūżā	5.	Zabūlūn	9.	Jād
2.	Rūbīl	6.	Yashjar	10.	Ashīr
3.	Sham'ūn	7.	Dān	11.	Yūsuf
4.	Lāvī	8.	Naftālī	12.	Binyāmīn

Sayyidunā Binyāmīn was a real brother of Sayyidunā Yūsuf عَلَيْهِ السَّلَام whereas others were his step-brothers from different mothers. Sayyidunā Yūsuf عَلَيْهِ السَّلَام was beloved to his father more than all of his other brothers. The main reason for this distinctive love and affection by Sayyidunā Ya'qūb عَلَيْهِ السَّلَام to Sayyidunā Yūsuf عَلَيْهِ السَّلَام was that a distinguished sign of Prophethood was apparent on the forehead of Sayyidunā Yūsuf عَلَيْهِ السَّلَام. That is why, Sayyidunā Ya'qūb عَلَيْهِ السَّلَام used to give him great respect and extreme love.

At the age of seven, Sayyidunā Yūsuf عَلَيْهِ السَّلَام saw a dream that eleven stars along with a sun and a moon are prostrating him.

When Sayyidunā Yūsuf عَلَيْهِ السَّلَام relayed his dream to his father, Sayyidunā Ya'qūb عَلَيْهِ السَّلَام forbade him from telling the dream to his brothers by saying, 'O beloved son, beware! Do not disclose this dream to your brothers. Otherwise, out of jealousy, they will secretly conspire against you.' However, the prediction of Sayyidunā Ya'qūb عَلَيْهِ السَّلَام proved to be true and the brothers of Sayyidunā Yūsuf عَلَيْهِ السَّلَام started to become jealous of him. They became jealous to such extent that through mutual agreement, they planned somehow to take him out of the home and throw him in a well in the jungle. For the fulfilment of their conspiracy, all the brothers gathered and went to Sayyidunā Ya'qūb عَلَيْهِ السَّلَام and with much insistence; they succeeded to get the permission to take Sayyidunā Yūsuf عَلَيْهِ السَّلَام to the jungle with them for the sake of hunting and excursion. From home, they carried him on their shoulders, but the moment they reached the jungle, they dropped him on the earth due to the heat of animosity. They all severely beat him, then removed his shirt and tied his hands and feet, and dropped him in a dark and deep well. But immediately, Sayyidunā Jibrāīl عَلَيْهِ السَّلَام arrived in the well and saved Sayyidunā Yūsuf عَلَيْهِ السَّلَام from drowning by placing him on a stone which was inside the well. He unfastened his hands and feet and consoled him, which removed Sayyidunā Yūsuf's fear and horror. At the time of leaving house, Sayyidunā Ya'qūb عَلَيْهِ السَّلَام placed a shirt of Sayyidunā Yūsuf عَلَيْهِ السَّلَام as an amulet around his neck. Sayyidunā Jibrāīl عَلَيْهِ السَّلَام put that very shirt on Sayyidunā Yūsuf عَلَيْهِ السَّلَام and consequently, the dark well was illuminated by it.

After dropping him in the well, the brothers of Sayyidunā Yūsuf عَلَيْهِ السَّلَام soaked the shirt of Sayyidunā Yūsuf عَلَيْهِ السَّلَام with the blood of a goat and left for home. From outside the house, they started crying loudly. Sayyidunā Ya'qūb عَلَيْهِ السَّلَام came out of the

house in a worry and asked them the reason for their crying, inquiring if someone had harmed their goats. Then Sayyidunā Ya'qūb عَلَيْهِ السَّلَام inquired: 'Where is my Yūsuf? I can't see him!' Then the brothers replied tearfully that during our play, we ran far away and asked Sayyidunā Yūsuf عَلَيْهِ السَّلَام to look after our belongings. Then a wolf came, mauled him and ate him. They showed him his shirt. Although they had placed excessive blood on the shirt but they forgot to tear it. When Sayyidunā Ya'qūb عَلَيْهِ السَّلَام saw the shirt of his beloved son with tearful eyes, taking the shirt in his hands, he observed that it was in good condition and was not torn from anywhere. Therefore, Sayyidunā Ya'qūb عَلَيْهِ السَّلَام realized the deception and lies of his sons, and said to them that the wolf must have been very clever and intelligent that he mauled and ate my Yūsuf عَلَيْهِ السَّلَام but did not even scratch his shirt. He clearly told them that this act is all their wickedness. Then with a very grieved heart and with a painful voice he said:

فَصَبْرٌ جَمِيْلٌ ؕ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۸﴾

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūraĥ Yūsuf, Verse 18)

Sayyidunā Yūsuf عَلَيْهِ السَّلَام remained in the well for three consecutive days. This well was salty but due to his blissful presence, the water became very tasty and sweet. Coincidently, a caravan was travelling from Madyan to Egypt. When a traveller from this caravan, whose name was Mālik bin Żu'ar Khażaʾī, came there to draw out water, he threw his bucket into the well. That moment, Sayyidunā Yūsuf عَلَيْهِ السَّلَام held the bucket and clung to it. When he Mālik bin Żu'ar pulled the bucket up, Sayyidunā Yūsuf عَلَيْهِ السَّلَام came out of the well. When he saw the beauty of Sayyidunā Yūsuf عَلَيْهِ السَّلَام, he broke this good news to his friends by saying 'يٰبُشْرٰى هٰذَا غُلٰمٌ'. The brothers of Sayyidunā Yūsuf عَلَيْهِ السَّلَام, who used to graze their goats daily in the jungle, used to peep and

watch inside the well daily. When they did not see their brother inside the well, then in his search, they reached the caravan. After seeing him (Sayyidunā Yūsuf), they said that he is their fugitive slave who is completely useless, disobedient and worthy of nothing. If you people buy him, we will sell him very cheaply to you guys. But the condition is that you should sell him in a place so far from here that no news about him reaches here. Sayyidunā Yūsuf عَلَيْهِ السَّلَام kept silent due to fear of his brothers and did not say a single word. Afterwards, his brothers sold him to Mālik bin Żu'rān for only twenty dirham.

After purchasing Sayyidunā Yūsuf عَلَيْهِ السَّلَام, Mālik bin Żu'rān took him to the bazaar in Egypt, and the king of Egypt bought him for a huge price. After taking him to his royal palace, he said to his queen, Zulaīkhā to keep him in your service with great respect and dignity. Therefore, Sayyidunā Yūsuf عَلَيْهِ السَّلَام started living in the royal palace of the king of Egypt. Queen Zulaīkhā fell in love with him to the extent that she became entranced by his beauty. Her love for Sayyidunā Yūsuf عَلَيْهِ السَّلَام came to such a point that one day Zulaīkhā, drowned in his love, tried to entice him to fulfil her lustful desires. Sayyidunā Yūsuf عَلَيْهِ السَّلَام refused by saying 'may Allah عَزَّوَجَلَّ forgive' and clearly said to her that he cannot betray his master, the king of Egypt, and cannot be ungrateful of his favours. Upon saying this, he ran away from the house. However, Zulaīkhā ran after him and held him from the back of his robe. Consequently, the back of the robe tore away. While this took place, the king of Egypt arrived in the house and saw them both in this state. Zulaīkhā falsely accused Sayyidunā Yūsuf عَلَيْهِ السَّلَام. The king of Egypt was startled upon hearing these claims as to who was truthful. Coincidentally, a four month baby was lying in the cradle in the house and he

presented the evidence, saying that if the shirt is torn from the front, then Sayyidunā Yūsuf عَلَيْهِ السَّلَام is guilty; and if it is torn from the back, then it is the guilt of Zulaīkhā and Yūsuf عَلَيْهِ السَّلَام is innocent. When the king of Egypt saw the shirt, it was torn from the back. Immediately, the king of Egypt declared Zulaīkhā as guilty and scolded her. He then asked Sayyidunā Yūsuf عَلَيْهِ السَّلَام not to be grieved and saddened by this incident. However, upon the advice of Zulaīkhā, the king of Egypt sent Sayyidunā Yūsuf عَلَيْهِ السَّلَام into prison. Like this, all of a sudden, Sayyidunā Yūsuf عَلَيْهِ السَّلَام was transferred from the royal palace of the king of Egypt to the prison cell. After reaching jail, Sayyidunā Yūsuf عَلَيْهِ السَّلَام said, 'Oh Almighty Allah عَزَّوَجَلَّ! The cell of this prison is more beloved to me than the evil that Zulaīkhā was calling me upon.' He عَلَيْهِ السَّلَام then remained in the prison for seven years or twelve years. During these years, he عَلَيْهِ السَّلَام kept delivering the message of the oneness of Allah عَزَّوَجَلَّ to the prisoners and kept calling them towards righteousness.

It was a strange coincidence that the day when he entered the prison, two servants of the king of Egypt were also imprisoned, one of which was a bartender and the other was a cook. Both of them told their dreams to Sayyidunā Yūsuf عَلَيْهِ السَّلَام and he interpreted their dreams. His interpretation proved hundred percent true. Thus, Sayyidunā Yūsuf عَلَيْهِ السَّلَام became famous with the name of Ma'bar (dream interpreter).

During these days, the great king of Egypt, Riyān bin Walīd saw a dream that seven healthy cows were eaten by seven lean cows and there are seven green shoots of corn and seven dry shoots of corn. The great king inquired the interpretation of the dream from his courtiers. The people replied by saying that this dream is simply the worries of his mind and did not provide

any interpretation for it. Meanwhile, the bartender of the king, who had returned back after being released from jail sought permission of the king to go into jail for the interpretation of that dream. Therefore, as a messenger of the king, the bartender went to Sayyidunā Yūsuf عَلَيْهِ السَّلَام in the prison. He asked the interpretation of the king's dream, explaining that in the dream, seven lean cows were eating seven healthy cows and there are seven green and seven dry shoots of corn. In reply, Sayyidunā Yūsuf عَلَيْهِ السَّلَام told him to cultivate constantly for seven years and save the harvested crops from this cultivation in shoots. He عَلَيْهِ السَّلَام further said that afterwards, a famine will strike and then the land will be affected by the drought for seven years. In the seven years of famine, people will first eat the food they preserved for seven years. Then afterwards, the year of greenery will come.

The messenger (bartender) went back and relayed the interpretation of the dream to the king. Consequently, the king ordered the freedom of Sayyidunā Yūsuf عَلَيْهِ السَّلَام from the prison and gave the instructions to bring him in his court. The messenger reached jail with the good news of release. However, Sayyidunā Yūsuf عَلَيْهِ السَّلَام said that prior to his release; his innocence and chastity should be proven by Zulaīkhā and other women. Only then I will come out of jail. Therefore, the king investigated this issue, and during the investigation, Zulaīkhā admitted that she herself tried to seduce Sayyidunā Yūsuf عَلَيْهِ السَّلَام and that it was her mistake. She also said that Sayyidunā Yūsuf عَلَيْهِ السَّلَام is truthful and chaste. After this, the king called Sayyidunā Yūsuf عَلَيْهِ السَّلَام in the court and said that you are a trusted and respected member of our court. Sayyidunā Yūsuf عَلَيْهِ السَّلَام asked for the charge of all administrative and security matters regarding the treasures of the kingdom. He said that he

would handle the whole system. The king handed over the treasury and security matters to Sayyidunā Yūsuf عَلَیْہِ السَّلَام and thus, the reign of Egypt came in the hands of Sayyidunā Yūsuf عَلَیْہِ السَّلَام.

After taking the control of these treasures in his hands, Sayyidunā Yūsuf عَلَیْہِ السَّلَام managed the agricultural activities for seven years. He preserved grains in their shoots. As the famine rose to its peak, people from all over the kingdom started coming to Egypt to buy food. As such, Sayyidunā Yūsuf عَلَیْہِ السَّلَام began selling the grains.

For the same reason, the brothers of Sayyidunā Yūsuf عَلَیْہِ السَّلَام also came to Egypt from Kan'ān. Sayyidunā Yūsuf عَلَیْہِ السَّلَام recognized these people at first sight but his brothers did not recognize him at all. Sayyidunā Yūsuf عَلَیْہِ السَّلَام gave them grains and said, 'You have a brother (Binyāmīn). Next time, bring him as well. If you don't bring him along, then you will not receive any food.'

The brothers said that they would try to persuade his father. Then Sayyidunā Yūsuf عَلَیْہِ السَّلَام instructed his servants to put the cash of these people in their sacks so that after reaching home, when they look at it, I hope they will definitely return back. Therefore, when these people reached their father, they said, 'Oh father, what will happen now? The king of Egypt has said that unless we do not bring Binyāmīn with us, we will not be given grains. Therefore, send Binyāmīn with us so that we may get his share of grains as well. Be assured that we will protect him.' Afterwards, when they unfastened their sacks, they were startled to see the cash they paid was in their sacks. Upon seeing this, the brothers of Sayyidunā Yūsuf عَلَیْہِ السَّلَام said to their father, 'Oh father, what better conduct than this can we expect? See, the king of Egypt has given us full quantity of grains as well as

returned our money. Therefore, send our brother (Binyāmīn) with us without any fear.' Sayyidunā Ya'qūb عَلَيۡهِ السَّلَام said, 'I had once trusted you in the case of Yūsuf and what did you do? Now how shall I trust you again? I will never send Binyāmīn with you in this manner. But if you take an oath and promise in front of me, only then I will send him with you.' Upon hearing this, the brothers took an oath and promised. So he (Sayyidunā Ya'qūb عَلَيۡهِ السَّلَام) sent Binyāmīn with them.

When these people reached in the court of the king of Egypt; Sayyidunā Yūsuf عَلَيۡهِ السَّلَام made his brother sit on his throne and secretly whispered in his ear, 'I am your brother 'Yūsuf'. Therefore, do not worry at all.' Then he (Sayyidunā Yūsuf) gave grains to all of them and they all took hold of their sacks. When everyone started to leave, Sayyidunā Yūsuf عَلَيۡهِ السَّلَام kept Binyāmīn with him. Now the brothers of Sayyidunā Yūsuf عَلَيۡهِ السَّلَام became extremely worried. They had made a promise with their father that they would protect him even on the cost of their lives but Binyāmīn had been snatched away from their hands. They wondered how to return home now and how they can remain there (in Egypt) as well. Seeing the situation, the eldest brother, 'Yaĥūdā' said, 'O my brothers! Think what promises you made with your father before coming here. You have already made a major mistake with your brother Yūsuf before this. Therefore, until I do not get any instructions from my father, I cannot move from this land. You guys go home and tell father the whole story.' Therefore, all the brothers went home except Yaĥūdā and told the whole situation to their father. In response, Sayyidunā Ya'qūb عَلَيۡهِ السَّلَام said, 'You guys are making excuses in the matter of Binyāmīn as you did in the matter of Yūsuf. However, I will be patient and patience is a very virtuous attribute.' Then he

(Sayyidunā Ya'qūb عَلَيۡهِ السَّلَام) turned his face away and began weeping. He exclaimed with grief and wept so severely in the memory of Sayyidunā Yūsuf عَلَيۡهِ السَّلَام that he was lost in a grief-stricken state. Due to weeping excessively, his eyes became white. After hearing the name of Sayyidunā Yūsuf عَلَيۡهِ السَّلَام from Sayyidunā Ya'qūb عَلَيۡهِ السَّلَام, the sons and the grandsons of Sayyidunā Ya'qūb عَلَيۡهِ السَّلَام said, 'O father! You will always remember Sayyidunā Yūsuf عَلَيۡهِ السَّلَام even when you will be at the brink of your grave or leaving this world.' Upon hearing the comments of his sons and grandsons, he (Sayyidunā Ya'qūb عَلَيۡهِ السَّلَام) said, 'I disclose the account of my grief and sorrow only to Allah عَزَّوَجَلَّ and you don't know what I know. O my sons! Go and search for Yūsuf and his brother Binyāmīn, and do not lose hope from the mercy of Almighty Allah عَزَّوَجَلَّ because to lose hope from the mercy of Allah عَزَّوَجَلَّ is an act of infidels.'

Therefore, the brothers of Sayyidunā Yūsuf عَلَيۡهِ السَّلَام again departed for Egypt. Reaching there, they said to the king of Egypt, 'O king of Egypt! Our family has been struck with a serious infliction and we have brought some defective coins. Could you please give us some grain as charity?' Upon hearing the account of his home and hearing the word of charity from his brothers, a state of deep sadness came upon Sayyidunā Yūsuf عَلَيۡهِ السَّلَام, and then asked the brothers, 'Do you remember that how you treated Yūsuf and his brother Binyāmīn?' Upon hearing this, the brothers curiously asked, 'Are you definitely Yūsuf?' In response, Sayyidunā Yūsuf عَلَيۡهِ السَّلَام replied, 'Yes, I am Yūsuf, and Binyāmīn is my brother. Almighty Allah عَزَّوَجَلَّ has bestowed His Gratitude and Grace in abundance upon us.' After hearing this account, the brothers of Sayyidunā Yūsuf عَلَيۡهِ السَّلَام started saying with a deep and extreme sense of regret and remorse, 'Undoubtedly, we are

very big transgressors and Allah Almighty عَزَّوَجَلَّ has blessed you with great excellence over us.' After listening to the remorse and shame of his brothers, Sayyidunā Yūsuf عَلَيْهِ السَّلَام became full of affection and said, 'Today I will not condemn any of you. Go, I have forgiven you for everything. May Allah عَزَّوَجَلَّ forgive you all. Now go back home, take my shirt with you and put it on our father's face. As a result, his eyesight will restore! Then bring all of the family members with you to Egypt.'

The elder brother Yaĥūdā said, 'I will carry this shirt to my father, because I was the one who dyed the shirt of Sayyidunā Yūsuf عَلَيْهِ السَّلَام in the blood of a goat and took it to him (Sayyidunā Ya'qūb عَلَيْهِ السَّلَام). So the way I saddened him by giving him that shirt, today I will please him by taking this shirt to him.' Yaĥūdā took the shirt and returned home. He placed the shirt on the face of his father and Sayyidunā Ya'qūb's eyesight was restored. Then, after Taĥajjud, Sayyidunā Ya'qūb عَلَيْهِ السَّلَام prayed for all of his sons and this supplication was accepted. Therefore, a divine revelation descended upon Sayyidunā Ya'qūb عَلَيْهِ السَّلَام that the mischiefs of his sons were forgiven.

Then, there were preparations for the departure to Egypt. Sayyidunā Yūsuf عَلَيْهِ السَّلَام had already sent two hundred ridings with his brothers to carry his father and other family members. When Sayyidunā Ya'qūb عَلَيْهِ السَّلَام gathered his family members, they were seventy two or seventy three in total. Sayyidunā Ya'qūb عَلَيْهِ السَّلَام took them with him and left for Egypt. Almighty Allah عَزَّوَجَلَّ bestowed such blessings in the progeny of Sayyidunā Ya'qūb عَلَيْهِ السَّلَام that when the Banī Isrāīl left Egypt at the time of Sayyidunā Musa عَلَيْهِ السَّلَام, they were more than six hundred thousand in number, although the era of Sayyidunā Musa عَلَيْهِ السَّلَام is only four hundred years later than that when Sayyidunā Ya'qūb

عَلَیۡہِ السَّلَام left for Egypt. When Sayyidunā Ya'qūb عَلَیۡہِ السَّلَام reached near Egypt along with his family, Sayyidunā Yūsuf عَلَیۡہِ السَّلَام welcomed him with four thousand army men and many Egyptian riders. Egyptian inhabitants stood in rows and waved hundreds of silken, expensive flags, and this procession accompanied the guests as they entered the city. Sayyidunā Ya'qūb عَلَیۡہِ السَّلَام was coming with support of the hand of his son 'Yaĥūdā'. When Sayyidunā Ya'qūb عَلَیۡہِ السَّلَام looked at the army men and riders, he then inquired, 'Is it an army of the Egyptian Pharaoh?' Then Yaĥūdā replied, 'No, it is your son Yūsuf who has come with his army and riders to welcome you.' When Sayyidunā Jibrāīl عَلَیۡہِ السَّلَام saw Sayyidunā Ya'qūb عَلَیۡہِ السَّلَام in a state of surprise, he said, 'O Prophet! Raise your gaze towards the skies and see how a huge number of angels are present to participate with you on this joyous occasion. These angels had been crying in your grief for a long time.' The sounds of the angels' invocations, the clamour of the horses' neighing and the beating of drums created a warming atmosphere.

When the father and son came close to each other and Sayyidunā Yūsuf عَلَیۡہِ السَّلَام intended to pay Sayyidunā Ya'qūb عَلَیۡہِ السَّلَام the compliments of Salām, Sayyidunā Jibrāīl عَلَیۡہِ السَّلَام said to Sayyidunā Yūsuf عَلَیۡہِ السَّلَام, 'Observe a pause and give your esteemed father a chance to convey his heartfelt greeting.' Thus, Sayyidunā Ya'qūb عَلَیۡہِ السَّلَام made Salām in these words 'اَلسَّلَامُ عَلَیۡكَ یَا مُذۡهِبَ الۡاَحۡزَانِ' i.e. O the reliever of all sorrows, peace be unto you. Afterwards, father and son warmly embraced each other, and wept abundantly due to the overwhelming joy. They then went into a welcoming tent that was beautifully decorated and embellished. After staying there for a short while, when they went to the royal palace, Sayyidunā Yūsuf عَلَیۡہِ السَّلَام helped his esteemed father in making

him sit onto the royal throne. All eleven brothers and the mother of Sayyidunā Yūsuf عَلَيْهِ السَّلَام sat around him and all of them prostrated simultaneously together in front of Sayyidunā Yūsuf عَلَيْهِ السَّلَام. At that time, Sayyidunā Yūsuf عَلَيْهِ السَّلَام addressed his esteemed father and said:

يٰۤاَبَتِ هٰذَا تَاْوِیْلُ رُءْیَایَ مِنْ قَبْلُ٘ قَدْ جَعَلَهَا رَبِّیْ حَقًّاؕ وَ قَدْ اَحْسَنَ بِیْۤ
اِذْ اَخْرَجَنِیْ مِنَ السِّجْنِ وَ جَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّیْطٰنُ
بَیْنِیْ وَ بَیْنَ اِخْوَتِیْؕ اِنَّ رَبِّیْ لَطِیْفٌ لِّمَا یَشَآءُؕ اِنَّهٗ هُوَ الْعَلِیْمُ الْحَكِیْمُ ﴿۱۰۰﴾

'O my father! This is the interpretation of my former dream; my Rab has made it true; and indeed He has bestowed favour upon me, when He brought me out of prison and brought you all from the village, after Satan had created a resentment between me and my brothers; indeed my Rab may make easy whatever He wills; undoubtedly He is the All Knowing, the Wise.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūraĥ Yūsuf, Verse 100)

Sayyidunā Yūsuf عَلَيْهِ السَّلَام further stated, 'It means that my eleven brothers are stars, my father is the sun and my mother is the moon. They all are prostrating before me. This was the dream I saw when I was a child, in which the eleven stars, the sun and the moon were prostrating to me. This historical event took place on the day of 'Āshūrā, the tenth of Muḥarram-ul-Ḥarām.

Demise of Sayyidunā Ya'qūb عَلَيْهِ السَّلَام: Historians have stated that Sayyidunā Ya'qūb عَلَيْهِ السَّلَام stayed with his son, Sayyidunā Yūsuf عَلَيْهِ السَّلَام in Egypt with prosperity and affluence for twenty four years. When the time of his demise came closer, he mentioned in his will that his body should be taken to Syria and buried in the feet of my father's grave, Sayyidunā Isḥāq عَلَيْهِ السَّلَام. Therefore,

after his demise, Sayyidunā Ya'qūb's sacred body was transported from Egypt to Syria in a wooden coffin. Exactly at the same time, his brother 'Ghaīṣ' also passed away. The birth of both brothers was also at the same time, and both of them were buried in the same grave. Both brothers lived to an age of one hundred and forty seven years. Sayyidunā Yūsuf عَلَيْهِ السَّلَام came back to Egypt after the burial of his father and uncle, and ruled over Egypt for 23 years. After this, he passed away too.

Grave of Sayyidunā Yūsuf عَلَيْهِ السَّلَام: After the demise of Sayyidunā Yūsuf عَلَيْهِ السَّلَام, a great dispute arose amongst people about the place of his burial. People of every area insisted that he should be buried in their area in order to attain his blessings. At the end, it was unanimously decided that he should be buried in the middle of the River Nile so that the water of the river may touch his sacred grave and consequently, all the people of Egypt may gain his blessings. Subsequently, he was placed in a marble coffin and was buried in the middle of the River Nile. This was until after four hundred years when Sayyidunā Musa عَلَيْهِ السَّلَام drew out the blessed coffin from the river and buried it amid the graves of his (Sayyidunā Yūsuf's) ancestors, in Syria.

At the time of his demise, the blessed age of Sayyidunā Yūsuf عَلَيْهِ السَّلَام was 120 years old and his eminent father passed away at age of 147 years. His grandfather, Sayyidunā Isḥaq's blessed age was 180 years, and his great grandfather, Sayyidunā Ibrāĥīm's blessed age was 175 years. *(Ruḥ-ul-Bayān, vol. 4, pp. 324, Part 13, Sūraĥ Yūsuf, Verse 100)*

35. How Makkaĥ became established?

Sayyidunā Ibrāĥīm's son, Sayyidunā Ismā'īl عَلَيْهِ السَّلَام was born in Syria to Sayyidatunā Ĥājraĥ رَضِیَ اللہُ تَعَالٰی عَنْهَا. Sayyidunā Ibrāĥīm's

wife, Sayyidatunā Sara رَضِیَ اللّٰه تَعَالٰی عَنۡهَا did not have any children, and due to envy, she asked Sayyidunā Ibrāĥīm عَلَیۡهِ السَّلَام to separate Sayyidatunā Ĥājraĥ رَضِیَ اللّٰه تَعَالٰی عَنۡهَا and her son, Sayyidunā Ismā'īl عَلَیۡهِ السَّلَام and take them somewhere far away from her. Allah عَزَّوَجَلَّ provided a mean for this to take place. Therefore, a divine revelation revealed upon Sayyidunā Ibrāĥīm عَلَیۡهِ السَّلَام to take Sayyidatunā Ĥājraĥ رَضِیَ اللّٰه تَعَالٰی عَنۡهَا and Sayyidunā Ismā'īl عَلَیۡهِ السَّلَام and leave them on such a land where there is no sign of water and nothing else except plain fields and dry mountains.

Therefore, Sayyidunā Ibrāĥīm عَلَیۡهِ السَّلَام made a journey along with Sayyidatunā Ĥājraĥ رَضِیَ اللّٰه تَعَالٰی عَنۡهَا and his son Sayyidunā Ismā'īl عَلَیۡهِ السَّلَام and came to the place where the sacred Ka'baĥ is situated today. At that time, there was no population nor was any spring of water and nor was there any sign of water or human being until far and wide. Sayyidunā Ibrāĥīm عَلَیۡهِ السَّلَام placed some dates in a pot and filled a skin sack with water and departed from there. Sayyidatunā Ĥājraĥ رَضِیَ اللّٰه تَعَالٰی عَنۡهَا called out, 'O Prophet, where are you going leaving us helpless on our own in this lonely desert where there is neither any helper, nor any condoler?' Sayyidatunā Ĥājraĥ رَضِیَ اللّٰه تَعَالٰی عَنۡهَا called out many times but he did not reply back. In the end, Sayyidatunā Ĥājraĥ رَضِیَ اللّٰه تَعَالٰی عَنۡهَا asked a question and requested him, 'Are you leaving us out here of your own will or are you fulfilling the command of Almighty Allah عَزَّوَجَلَّ by doing so?' Then he replied: 'O Ĥājraĥ! Whatever I have done is the command of Allah عَزَّوَجَلَّ.' After hearing this, Sayyidatunā Ĥājraĥ رَضِیَ اللّٰه تَعَالٰی عَنۡهَا said, 'You may leave now. I have a stern belief and complete faith that Almighty Allah عَزَّوَجَلَّ will not let me or my son get harmed.'

After this, Sayyidunā Ibrāĥīm عَلَیۡهِ السَّلَام made a long supplication and came back to Syria. After a few days, when the dates and

water ran out, severe hunger and thirst came upon Sayyidatunā Ĥājraĥ رَضِیَ اللّٰہ تَعَالٰی عَنۡھَا .The milk of her chest had also dried out and her baby started suffering due to hunger and thirst. She ran between the hills of Ṣafā and Marwā seven times in search for water but there was no sign of water anywhere. Moreover, the condition of Sayyidunā Ismā'īl عَلَیۡہِ السَّلَام was such that due to severe thirst, he was weeping severely and tapping his heels on the ground. Sayyidunā Jibrāīl عَلَیۡہِ السَّلَام struck his foot near Sayyidunā Ismā'īl's heels and a spring of water gushed forth from there. This water possessed characteristics like milk and used to work both as food and water. Therefore, by drinking the water of Zamzam, Sayyidatunā Ĥājraĥ رَضِیَ اللّٰہ تَعَالٰی عَنۡھَا and Sayyidunā Ismā'īl عَلَیۡہِ السَّلَام survived. Sayyidunā Ismā'īl عَلَیۡہِ السَّلَام grew up, reached his years of maturity and started hunting. Thus hunting and the water of Zamzam became the means of their living. Then some people of the tribe of Jarĥam came there grazing their goats and after seeing the spring of water, they started living there with the permission of Sayyidatunā Ĥājraĥ. Furthermore, Sayyidunā Ismā'īl عَلَیۡہِ السَّلَام got married to a girl of this tribe and slowly, a settlement was established there.

Subsequently, there was a command of Allah عَزَّوَجَلَّ to Sayyidunā Ibrāĥīm عَلَیۡہِ السَّلَام about the construction of the Holy Ka'baĥ. Therefore, Sayyidunā Ibrāĥīm عَلَیۡہِ السَّلَام constructed the Holy Ka'baĥ with the help of his son, Sayyidunā Ismā'īl عَلَیۡہِ السَّلَام. At that time, Sayyidunā Ibrāĥīm عَلَیۡہِ السَّلَام invoked a long Du'ā for his children as well as the inhabitants of Makkaĥ. That Du'ā is mentioned in different verses of the Holy Quran. In Sūraĥ Ibrāĥīm, some portion of his Du'ā is mentioned in the following way:

رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِيْٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿۳۷﴾

'O our Rab! I have settled some of my descendants in a valley having no cultivation, near Your Sacred House - O our Rab! So that they may keep the prayer established, therefore incline some hearts of men towards them, and provide them fruits to eat - perhaps they may be thankful.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūraĥ Ibrāĥīm, Verse 37)

This is the beginning of the history of the establishment of Makkaĥ Mukarramaĥ that is proven from the Holy Quran.

Effect of Sayyidunā Ibrāĥīm's Du'ā: In this Du'ā, Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام asked for two things from Almighty Allah عَزَّوَجَلَّ. The first was that the hearts of some people may be attracted towards his offspring, and the second was that these people may have fruits as their food. سُبْحٰنَ اللّٰـه عَزَّوَجَلَّ, these supplications of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام were accepted. Therefore, the hearts of the people attracted towards the inhabitants of Makkaĥ in such a way that today, billions of people are anxious to behold the sacred land of Makkaĥ. Throughout every era, Muslims have strived and endured many hardships to go to Makkaĥ through land, sea and air, and will continue to do so until the Day of Judgment.

The abundance of fruit in the food of the people of Makkaĥ is to such an extent that despite there being no growth of fruit in Makkaĥ or in its surroundings, neither there is any cultivation nor any garden in its vicinity, but still people are astonished to see such various varieties of dry fruits and fruits being available

in the bazaars of Makkaĥ. Allah Almighty عَزَّوَجَلَّ has blessed the land of Ṭāif to yield fruits of all types and a variety of fruits and vegetables are transported from there to Makkaĥ. Furthermore, a huge variety of fruits and dry fruits are also imported to Makkaĥ from different European countries, as well as Egypt and Iraq. All this is due to the blessings of the invocations of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام which undoubtedly are amongst the true wonders of the world.

After this, Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام invoked the following Du'ā for his progeny as well as all the believers.

رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَ مِنْ ذُرِّيَّتِىْ ۖ رَبَّنَا وَ تَقَبَّلْ دُعَآءِ ﴿۴۰﴾ رَبَّنَا اغْفِرْ لِىْ وَ لِوَالِدَىَّ وَ لِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿۴۱﴾

'O my Rab! Maintain me as one who establishes prayer, and some of my descendants; O our Rab! And accept my prayer.' 'O our Rab! And forgive me, and my parents, and all the Muslims on the day when the account will be established.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūraĥ Ibrāĥīm, Verse 40-41)

Moral lesson

From this anecdote, we specially come to know two things:

1. Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام was extremely obedient to Almighty Allah عَزَّوَجَلَّ. The son that was born to him in his old age after lots of supplications, who was the light of his eyes and tranquillity of his heart, it was natural for him that he could not separate himself from his son. But when Allah عَزَّوَجَلَّ commanded: 'O Ibrāĥīm, take your beloved son and his mother away from your house and leave them

in the valley of Baṭḥā, where there is no leaf to hide under and nor is there any drop of water to quench the thirst, neither there is any helper nor any condoler.' If it was someone else instead of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام, his heart would have trembled just by imagining this scene. Due to sorrow, his heart would get torn into pieces. But Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام neither grieved after listening to this command of Allah عَزَّوَجَلَّ nor thought over it even for a moment. He did not lose his consciousness due to the grief and sorrow either. On the contrary, in order to fulfil the command of Allah عَزَّوَجَلَّ, Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام immediately left from Syria and went to the land of Makkaĥ with his wife and son and returned to Syria after leaving them there. الله اكبر! May our lives be sacrificed on such passion of obedience and submission!

2. From the supplications that Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام invoked with immense affection for the prosperity and popularity of his progeny; the lesson that we learn from it is that to love one's children and to supplicate for them is the sacred way of the respected Prophets. Therefore, for Muslims to act upon these practices is a source for our reformation and prosperity. وَاللهُ تَعَالٰی اَعْلَمُ

36. Wife of Abū Laĥab could not see Holy Prophet

When Sūraĥ 'تَبَّتْ يَدَا' was revealed, Abū Laĥab and his wife 'Um-e-Jamīl' were condemned in it. As a result, Um-e-Jamīl became furious and lost her self-control. She came to the sacred Ka'baĥ with a huge rock. At that time, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was reciting the Holy Quran in Ṣalāĥ and

Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللہُ تَعَالٰی عَنۡہُ was sitting nearby. Um-e-Jamīl arrived grumbling and came to Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللہُ تَعَالٰی عَنۡہُ whilst passing by the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. She said with a frothing mouth and in extreme anger, 'Tell me where your Prophet is? I have come to know that he has belittled me and my husband.' Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللہُ تَعَالٰی عَنۡہُ said, 'My Prophet صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم is not a poet who ridicules someone.' She then fumed with anger, roamed around the Ka'baĥ in search of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم while chattering and murmuring nonsense. Finally, when she could not see the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, she left from the sacred Ḥaram whilst grumbling. Whilst leaving, she said to Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللہُ تَعَالٰی عَنۡہُ, 'I came here to trample the head of your Prophet with this rock, but alas, I could not find him.' When Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللہُ تَعَالٰی عَنۡہُ mentioned this incidence to the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, he said, 'She passed by me many times, but an angel came between me and her in such a way that despite she staring at me with full wide open eyes, she still could not see me. The following verse of the Holy Quran was revealed in relation to this incidence.

وَ اِذَا قَرَاۡتَ الۡقُرۡاٰنَ جَعَلۡنَا بَیۡنَکَ وَ بَیۡنَ الَّذِیۡنَ لَا یُؤۡمِنُوۡنَ بِالۡاٰخِرَۃِ حِجَابًا مَّسۡتُوۡرًا ﴿۴۵﴾

And when you read the Quran O dear Prophet (Mohammed - peace and blessings upon him), We created an invisible barrier between you and those who do not believe in the Hereafter.

(Kanz-ul-'Irfān pp. 515; Kanz-ul-Īmān (Translation of Quran)]

(Part 15, Sūraĥ Banī Isrāīl, Verse 45)

Moral lesson

Umm-e-Jamīl, who had full eyesight, regardless of looking with full wide open eyes, still could not see the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم despite passing him again and again during her search. Undoubtedly, this is an unusual account and cannot be called anything else other than a miracle of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Such miracles were performed by the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم many times and there are many friends of Allah عَزَّوَجَلَّ from whom similar marvels also exhibit again and again. Such marvels exhibited by the friends of Allah عَزَّوَجَلَّ are also the miracles of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم because a marvel (Karāmat) by any friend of Allah عَزَّوَجَلَّ is actually a miracle of his Prophet.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

37. Aṣḥāb-e-Kaĥf (companions of cave)

After Sayyidunā 'Īsā's ascension towards the skies, the condition of Christians worsened miserably. People started worshipping idols and started compelling others to do the same. Especially one of their kings named Decius (Daqīyānūs) was so cruel that if anyone refused to worship idols, he would kill him.

Who were companions of cave?: The companions of the cave were the esteemed people of the city of Ephesus and were the respected courtiers of the king. But these people were true believers and were extremely fed up of idol worshipping. In order to safeguard their faith and after having enough of King Decius' cruelties, they ran away from his court. They took refuge in a cave in a nearby mountain and went to sleep. They remained

in this state of sleep for a period of more than three hundred years. When Decius searched for them and came to know about their presence in the cave, he became extremely furious. He stirred his wrath and rage by passing an order to barricade the cave with a stone wall, so that the captives may die there and the cave turns into a grave for them.

However, the person who was delegated to execute this task by Decius was a very pious and a faithful person. He engraved the names of the companions of the cave, their number, and their whole incident on a slate and after placing it in a copper box; he buried it in the foundation of the wall that he erected. Likewise, he preserved a similar slate to this one in the royal treasury too.

After a few days, the king Decius died and kingdoms kept changing until a very kind-hearted and just king, named 'Badrus' sat on the throne of the kingdom. He ruled the country for sixty eight years with a great glory. During his reign, religious sectionalism began and some people started refusing the resurrection after death and the Day of Judgment. Seeing such state of his people caused the king a lot of pain and grief. As such, he confined himself in a house and started praying extremely humbly in the court of Almighty Allah عَزَّوَجَلَّ with tearful eyes that: 'Oh Allah, reveal such a sign that people start believing in the resurrection after death and on the Day of Judgment.' This invocation of the king was accepted. Coincidently, a shepherd selected the same cave as a shelter for his goats, and brought the wall down. Just after the wall fell down, the people were terrified to such an extent that those who brought the wall down ran from that spot in a state of trembling. The companions of the cave woke up from their sleep by the command of Allah عَزَّوَجَلَّ and started exchanging greetings (Salām) and engaged talking

to each other. They then also offered their Ṣalāĥ. When they felt hungry, they said to one of their companions 'Yamlīkhā': 'Go to the bazaar and get some food. Also, secretly find out what Decius intends to do about us?

After coming out of the cave, Yamlīkhā went to the market. He was astonished to see that Islām was spread everywhere and people were openly reciting the Kalima of Sayyidunā 'Īsā عَلَيْهِ السَّلَام. After seeing all this, Yamlīkhā was amazed and exclaimed with astonishment: 'Oh Allah! What is happening here? In this city, it was a crime to even take the name of Islām. How and from where this revolution has come today?'

Afterwards, he went to a bakery to get food and gave a coin of the time of Decius to the baker. This coin was no longer in use and there was no one alive who could recognize this coin either. The shopkeeper became suspicious, thinking that perhaps the possessor of this coin has discovered some old treasure. Therefore, the shopkeeper handed him over to the authorities. They began interrogating him about the treasure and said, 'Tell us, where is the treasure?' Yamlīkhā said: 'There is no treasure. This is our currency.' The authorities said, 'How shall we believe this coin is yours? This coin is three hundred years old and centuries have passed since this coin was in use. This coin is no longer used and you are still young. So tell us clearly so this myth can be solved.' After hearing this, Yamlīkhā said, 'You tell me, how is the king Decius?' The authorities said, 'Today, there is no king with this name on the face of the earth. Yes, hundreds of years ago there was an evil-hearted and unjust king with this name, who was an idol worshipper.' Yamlīkhā stated, 'It is a matter of only yesterday that we fled due to his fear to safeguard our faith and our lives. My companions are in a nearby cave. You

people come with me. I will make you meet them.' Therefore, the authorities and leaders of the city reached near the cave in large numbers. The companions of the cave were waiting for Yamlīkhā. When there was a delay in his return, they presumed that Yamlīkhā may have been arrested. When they heard a loud noise of people coming from the entrance of the cave, they thought that perhaps the army of Decius has arrived for their arrest. Therefore, these people sincerely engaged in the remembrance of Allah عَزَّوَجَلَّ and repentance.

The authorities discovered the copper box when they reached the cave. They took the slate out and read its contents. They discovered that the names of the companions of the cave were written on it, and it was also mentioned that they are a group of true believers who have taken refuge in this cave to safeguard their religion due to the fear of Decius. Therefore, upon coming to know about this news, Decius barricaded this cave with a wall to confine them. The author further wrote on the slate that 'I have mentioned these facts with the intention that whenever the cave may open, people become aware of what the companions of the cave went through'. The authorities were stunned to read the account written on the slate. These people informed their king 'Badrus' about the event. Immediately, King Badrus rushed to the cave along with his courtiers and the distinguished people of the city. The companions of the cave came out of the cave, embraced the king and revealed their entire story. King Badrus fell into prostration and thanked Allah عَزَّوَجَلَّ that his invocation was accepted. Almighty Allah عَزَّوَجَلَّ has revealed such a sign that has strengthened everybody's belief about the resurrection after death. The companions of the cave prayed that may Allah عَزَّوَجَلَّ protect the king and his kingdom. They further said that 'now we leave

you under the protection of Allah عَزَّوَجَلَّ'.The companions of the cave said greetings, (اَلسَّلامُ عَلَيْكُم) and went back inside the cave and went to sleep. Allah عَزَّوَجَلَّ gave them death in the same state. King Badrus made timber coffins and placed the sacred bodies of the Companions of the Cave inside them. Almighty Allah عَزَّوَجَلَّ infused such a dignity in the hearts of the people about the companions of the cave that no one had the courage of going near the cave's entrance. This is how Almighty Allah عَزَّوَجَلَّ preserved the dead bodies of the companions of cave. After this, the king Badrus constructed a mosque on the entrance of the cave, appointed an annual day, and asked people to visit it on that day like an Eid day. *(Khāzan, vol. 3, pp. 198-200)*

Number of companions of the cave: When there was a conflict of opinion amongst people regarding the number of companions of the cave; then the following verse was revealed:

قُلْ رَّبِّيْٓ اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ

Proclaim, 'My Rab well knows
their number - no one knows them except a few'

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūraĥ Kaĥf, Verse 22)

It has been narrated by Sayyidunā Abdullah bin Abbas رَضِىَ اللهُ تَعَالٰى عَنْهُمَا, 'I am amongst those few people who know the number of the companions of the cave', adding that 'the number of companions is seven and the eighth was their dog'. *(Tafsīr as-Ṣāwī, vol. 4, pp. 1191; Part 15, Sūraĥ Kahf, Verse 22)*

Allah عَزَّوَجَلَّ has mentioned the account of the companions of the cave in the Holy Quran by saying that:

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَ الرَّقِيْمِ ۙ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ۝٩ اِذْ اَوَى
الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَاۤ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَيِّئْ لَنَا مِنْ اَمْرِنَا
رَشَدًا ۝١٠ فَضَرَبْنَا عَلٰۤى اٰذَانِهِمْ فِي الْكَهْفِ سِنِيْنَ عَدَدًا ۝١١ ثُمَّ بَعَثْنٰهُمْ
لِنَعْلَمَ اَيُّ الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْۤا اَمَدًا ۝١٢ نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ
بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَ زِدْنٰهُمْ هُدًى ۝١٣

Did you know that the people of the cave and people close to the woods were Our exceptional signs? When the young men took refuge in the cave - then said, 'Our Rab! Give us mercy from yourself, and arrange guidance for us in our affair.' We then thumped upon their ears in the cave for a number of years. *(*Put them to sleep.)* We then awakened them to see which of the two groups more accurately tells the period they had stayed. We shall narrate their account to you accurately; they were young men who believed in their Rab, and We increased the guidance for them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūraĥ Kaĥf, Verse 9-13)

In the next verses, Allah عَزَّوَجَلَّ has mentioned the full account of the companions of the cave which we have already mentioned.

Names of Aṣḥāb-e-Kaĥf: There is also a great difference of opinion in the names of Aṣḥāb-e-Kaĥf. Sayyidunā 'Alī رَضِیَ اللہُ تَعَالٰی عَنْہُ has narrated that the names of Aṣḥāb-e-Kaĥf are Yamlīkhā (يمليخا), Makshlīnā (مكشلينا), Mashlīnā (مشلينا), Marnosh (مرنوش), Dabarnosh (دبرنوش), Shāżnosh (شاذنوش) and the seventh was a shepherd who joined them. Sayyidunā 'Alī رَضِیَ اللہُ تَعَالٰی عَنْہُ did not mention about him. Qaṭmīr (قطمير) was the name of their dog, while their city was called 'Ephesus' and the name of the tyrant

king was Decius. *(Madārik-il-Tanzīl vol. 3, pp. 206; Part 15, Sūraĥ Kaĥf, Verse 22)*

It has been narrated in *Tafsīr-e-Ṣāwī* that the names of Aṣḥāb-e-Kaĥf are Maksamlīnā, Yamlīkhā, Tunas, Naīnus, Sārīyunas, Żonawānas and Falastuṭyunas. The latter was a shepherd who joined them on the way and the name of their dog was 'Qaṭmīr'. *(Ṣāwī, vol. 4, pp. 1191, Part 15, Sūraĥ Kaĥf, verse 22)*

Prominent features of the names of Aṣḥāb-e-Kaĥf: Sayyidunā Ibn-e-'Abbās رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has stated that an amulet (تعویز) made with the names of Aṣḥāb-e-Kaĥf is beneficial for nine things:

1. To call back someone who has fled away and to escape from enemies to save oneself.
2. To extinguish fire, write it on a piece of cloth and place it in the fire.
3. For the children who cry or for the fever that comes after every third day.
4. Fasten it over the right shoulder for a headache.
5. Wear it round the neck for Umm-ul-Ṣubīyān.
6. To have a safe land or sea journey
7. For the protection of wealth
8. To have an increase in wisdom
9. For the salvation of sinners *(Ṣāwī, vol. 4, pp. 1191; Part 15, Sūraĥ Al-Kaĥf, Verse 22)*

How many days did Aṣḥāb-e-Kaĥf remain asleep for?: When this verse of the Holy Quran was revealed وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَ ازْدَادُوْا تِسْعًا ﴿۲۵﴾ *(Part 15, Sūraĥ Kaĥf, Verse 25)* (i.e. and they stayed in their cave for three hundred years and nine more), the pagans said that we are aware about the Aṣḥāb-e-Kaĥf's stay in the cave for three hundred years but we do not know about the nine years period. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'You people are counting on the basis of solar years whereas the time mentioned in the Holy Quran is according to the lunar years. At the end of every one hundred solar years, there is an addition of three lunar years.' *(Ṣāwī, vol. 4, pp. 1193; Part 15, Sūraĥ Kaĥf, Verse 25)*

Moral lesson

1. The resurrection after death is a true reality and the anecdote of Aṣḥāb-e-Kaĥf is a sign and evidence for this which has been mentioned in the Holy Quran.

2. A person who migrates from his native country for the sake of safeguarding his faith and religion, Allah عَزَّوَجَلَّ provides such means of his safety from the unseen that are beyond the perception of anyone.

3. There are blessings and beneficial blissful effects in the names of the chosen people of Allah عَزَّوَجَلَّ.

4. Badrus, who was a faithful and a kind-hearted king, appointed a day for an annual commemoration for people to come and visit the cave of Aṣḥāb-e-Kaĥf. From this, we can derive that the sacred custom of celebrating an annual remembrance of the pious saints has been a trend from very ancient times.

5. The construction of the Masjid in the vicinity of the holy shrines of the holy saints and performing worship there is also a blissful old tradition because King Badrus constructed a Masjid by the cave of Aṣḥāb-e-Kaĥf which has been mentioned in the Holy Quran. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

38. Brief account of journey of Majma-Al-Bahrain

It has been mentioned in a narration that when Pharaoh drowned in the River Nile along with his army and Sayyidunā Mūsā عَلَيْهِ السَّلَام gained stability after settling in Egypt with Banī Isrāīl, then one day, the following discussion took place between Almighty Allah عَزَّوَجَلَّ and Sayyidunā Mūsā عَلَيْهِ السَّلَام:

Sayyidunā Mūsā عَلَيْهِ السَّلَام: O Allah عَزَّوَجَلَّ! Who is the most loving bondsman to You among Your people?

Almighty Allah عَزَّوَجَلَّ: The one who does My remembrance [Żikr] and never forgets Me.

Sayyidunā Mūsā عَلَيْهِ السَّلَام: Who is the best one to dispense a judgment?

Almighty Allah عَزَّوَجَلَّ: The one who dispenses a judgement with fairness and never follows human desires.

Sayyidunā Mūsā عَلَيْهِ السَّلَام: Who is the most knowledgeable person among Your bondsmen?

Almighty Allah عَزَّوَجَلَّ: The one who along with his knowledge, always strives to learn knowledge from others; so that he may acquire such a line of knowledge that may guide him towards righteousness or save him from devastation.

Sayyidunā Mūsā عَلَيْهِ السَّلَام: If there is anyone more knowledgeable than me among Your bondsmen, then please guide me to him?

Almighty Allah عَزَّوَجَلَّ: Khiḍr is of more knowledge than you.

Sayyidunā Mūsā عَلَيْهِ السَّلَام: Where shall I search for him?

Almighty Allah عَزَّوَجَلَّ: On the bank of the sea, near the hill.

Sayyidunā Mūsā عَلَيْهِ السَّلَام: How and by what means can I reach there?

Almighty Allah عَزَّوَجَلَّ: Travel along with a fish in a basket and the place where that fish gets lost; that is where you will meet Khiḍr. *(Madārik-il-Tanzīl, vol. 3, pp. 217, Part 15, Sūraĥ Kaĥf, Verse 60)*

After this Sayyidunā Mūsā عَلَيْهِ السَّلَام embarked on the journey of 'Majma'-ul-Baḥrīn', (a place where two seas meet) in the company of his servant and disciple Yushā bin Nūn bin Afrāim bin Yūsuf عَلَيْهِ السَّلَام. During his journey, when Sayyidunā Mūsā عَلَيْهِ السَّلَام went to a far-off region, then he went asleep at some place. At that very place, the fish in the basket quivered and jumped into the sea. A hole emerged in the area of the water where the fish had fallen into. After waking up, Sayyidunā Mūsā عَلَيْهِ السَّلَام continued his journey. When it was the lunch time, he عَلَيْهِ السَّلَام asked for the fish from his disciple, Sayyidunā Yushā bin Nūn عَلَيْهِ السَّلَام. He said very humbly and politely, 'The place near the hill where you went asleep, the fish jumped into the sea there and I forgot to inform you.' Sayyidunā Mūsā عَلَيْهِ السَّلَام said, 'This is the very place we had been searching for.' However, by following his footsteps, he عَلَيْهِ السَّلَام reached the place which was revealed to him as the meeting place with Sayyidunā Khiḍr عَلَيْهِ السَّلَام.

After reaching there, Sayyidunā Mūsā عَلَيْهِ السَّلَام saw that there is a saint sitting there who was wrapped up in the clothes. When

Sayyidunā Mūsā عَلَيْهِ السَّلَام paid compliments of Salam to him, the saint asked in an astounding tone, 'Where have people come from on this land who make Salam?' Then he inquired, 'Who are you?' Sayyidunā Mūsā عَلَيْهِ السَّلَام replied, 'I am Mūsā.' He further inquired, 'Who Mūsā? Are you Mūsā of Banī Isrāīl?' Sayyidunā Mūsā عَلَيْهِ السَّلَام replied, 'Yes.' Then Sayyidunā Khiḍr عَلَيْهِ السَّلَام said, 'O Mūsā, Allah عَزَّوَجَلَّ has bestowed me with such type of knowledge which you do not know and Almighty Allah عَزَّوَجَلَّ has bestowed you with such a type of knowledge which I do not know. It implicitly meant that I know the mystic knowledge which you do not have the knowledge of, while you are bestowed with 'Ilm-e-Sharī'aĥ' which I do not have the knowledge of.' Then Sayyidunā Mūsā عَلَيْهِ السَّلَام said, 'O Khiḍr! Do you permit me to follow you so that I can also acquire some of the sciences which Allah عَزَّوَجَلَّ has blessed you with.' Then Sayyidunā Khiḍr عَلَيْهِ السَّلَام said, 'You will not be able to observe patience with me.' Sayyidunā Mūsā عَلَيْهِ السَّلَام said, 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, I will be patient and will not disobey you at all.' Sayyidunā Khiḍr عَلَيْهِ السَّلَام said, 'The condition is that you will not question me about anything until I myself do not inform you.' After this mutual agreement, Sayyidunā Khiḍr عَلَيْهِ السَّلَام took Sayyidunā Mūsā عَلَيْهِ السَّلَام and Yushā bin Nūn عَلَيْهِ السَّلَام with him and started walking alongside the seashore until they came across a boat. The occupants of the boat boarded these three gentlemen on and did not even charge any fare. When these people sat in the boat, Sayyidunā Khiḍr عَلَيْهِ السَّلَام took out his axe from his pouch and tore down the boat before throwing one of its planks in the ocean. Witnessing this scene, Sayyidunā Mūsā عَلَيْهِ السَّلَام could not resist and asked the following question to Sayyidunā Khiḍr عَلَيْهِ السَّلَام:

اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْـًٔا اِمْرًا ﴿۷۱﴾

'Did you make a hole in the boat in order to drown its passengers? You have indeed done an evil thing'

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūraĥ Kaĥf, Verse 71)

Sayyidunā Khiḍr عَلَيْهِ السَّلَام said, 'Did I not tell you that you will not be able to observe patience with me.' Sayyidunā Mūsā عَلَيْهِ السَّلَام sought an apology and said, 'I forgot not to question. Therefore, please do not take any notice over it and do not create difficulty in my work.' Then these esteemed individuals advanced further and Sayyidunā Khiḍr عَلَيْهِ السَّلَام came across a child, who was the only son of his parents. Sayyidunā Khiḍr عَلَيْهِ السَّلَام strangled him, banged him on the ground and killed him. After witnessing this blood-filled terrifying scene, Sayyidunā Mūsā عَلَيْهِ السَّلَام could not bear the patience and said to Sayyidunā Khiḍr عَلَيْهِ السَّلَام in a fairly strict manner:

اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿۷۴﴾

'Did you slay an innocent soul not in retribution for another? You have indeed done an extremely evil thing'

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūraĥ Kaĥf, Verse 74)

Sayyidunā Khiḍr عَلَيْهِ السَّلَام gave the same reply to Sayyidunā Mūsā عَلَيْهِ السَّلَام, 'Did I not tell you that you will not be able to observe patience with me at all.' On this, Sayyidunā Mūsā عَلَيْهِ السَّلَام said, 'OK. If I ask you anything else after this, then do not stay with me. No doubt that the chance provided by you to me in this regard exists no more.'

After this, they all resumed their journey together. They reached a village and requested for some food from the villagers. But no one among the villagers invited these virtuous individuals for dinner. Then they both came across a damaged wall in the village; and Sayyidunā Khiḍr عَلَيْهِ السَّلَام repaired the wall by reciting the Ism-e-A'ẓam. Sayyidunā Mūsā عَلَيْهِ السَّلَام was already displeased with the bad manners of the people of the village, became angry, could not resist and said:

لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ﴿۷۷﴾

'If you wished, you could have taken some wages for it!'

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūraĥ Kaĥf, Verse 77)

Upon hearing this, Sayyidunā Khiḍr عَلَيْهِ السَّلَام said, 'From now onwards, there is a separation between me and you and the things that happened in front of you which you could not withhold patience with, I will explain you the hidden secrets within them. Listen, the boat that I tore away belonged to some poor people who led their lives from the income of this boat. In some distance ahead, there lived a tyrant king who would snatch the well furnished and good-conditioned boats and would leave the defective ones. So I intentionally took out one of its planks and made it defective, so that it may remain protected from the wrath of the tyrant king. The child who I killed his parents were very pious and virtuous people, but the child himself was an infidel by birth. His parents loved him immensely and used to fulfil his every desire. So I feared that this child might inflict his parents into infidelity. That's why I killed him and saved his parents from infidelity. Now his parents will observe patience and Almighty Allah عَزَّوَجَلَّ will bestow them with a daughter in

exchange who will get married to a prophet and will also give birth to a prophet who will guide the people. The secret behind repairing the damaged wall was that it was a property of two orphans, beneath which buried their hidden treasure. Their father was a pious and virtuous person. If this wall had collapsed now, the people of the village would have taken their treasure. That's why your Rab wanted these two orphans to grow up and dig out their treasure. Thus I did not allow this wall to collapse. This is the grace of Almighty Allah عَزَّوَجَلَّ unto these children. O Mūsā عَلَيْهِ السَّلَام! Be ascertained and assured that whatever I did was not from my own accord, but I did it with the order of Almighty Allah عَزَّوَجَلَّ.' After this Sayyidunā Mūsā عَلَيْهِ السَّلَام returned to his country. *(Madārik-il-Tanzīl, vol. 3, pp. 219-221, Part 15-16, Sūraĥ Kaĥf, Mulakhkhaṣan)*

Introduction of Sayyidunā Khiḍr عَلَيْهِ السَّلَام: Sayyidunā Khiḍr عَلَيْهِ السَّلَام is called as Abul 'Abbās. His name is 'Balyā' and his father's name is 'Malkān'. Balyā is a word from the Suryānī language. Its translation in Arabic is 'Ahmed'. His title is 'Khiḍr'. This word can be articulated in three ways: Khaḍir, Khaḍr and Khiḍr; and the meaning of the word Khiḍr is 'a green thing'. Wherever he would sit, green grass would grow due to his blessings, and due to this reason, people started calling him 'Khiḍr'.

He belongs to a very honourable family lineage and his ancestors were kings. Some mystics have said that any Muslim who remembers his name, his father's name and the name by which he is known by (his title), اِنْ شَآءَاللّٰه عَزَّوَجَلَّ his end will be as a believer. *(Ṣāwī, vol. 4, pp. 1207, Part 15, Sūraĥ Kaĥf, Verse 65)*

Khiḍr, a living friend of Allah: Some people have mentioned Sayyidunā Khiḍr عَلَيْهِ السَّلَام as a prophet but the majority of the

Islamic scholars are of an opinion that he is a Walī (friend) of Allah عَزَّوَجَلَّ. *(Jalālaīn, pp. 249, Part 15, Sūraĥ Kaĥf, Verse 65)*

There is also a unanimous opinion of the majority of the scholars that he عَلَيْهِ السَّلَام is still alive and will remain alive until the Day of Judgment, because he عَلَيْهِ السَّلَام has drunk the water of life [Āb-e-Ḥayāt]. Numerous friends of Allah عَزَّوَجَلَّ stay gathered around him and attain blessings. In this context, a mystic saint, Sayyid Bakrī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has written a eulogy about Sayyidunā Khiḍr عَلَيْهِ السَّلَام called *'Dard-ul-Saḥr'*, in the following words:

حَيٌّ وَحَقِّكَ لَمْ يَقُلْ بِوَفَاتِهِ　　اِلَّا الَّذِیْ لَمْ يَلْقَ نُوْرَ جَمَالِهِ

فَعَلَيْهِ مِنِّیْ كُلَّمَا هَبَّ الصَّبَا　　اَزْكٰی سَلَامٍ طَابَ فِیْ اِرْسَالِهِ

'I swear by Your Lord! Sayyidunā Khiḍr عَلَيْهِ السَّلَام is alive and the one who believes that he is dead will only be the one who has not been able to see his enlightened beauty. So whenever the fragrant breeze may blow, may my Salam be unto him and may the blowing breeze convey my Salam with purity to him.'

Sayyidunā Khiḍr عَلَيْهِ السَّلَام has also been privileged to physically see the Most Dignified Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, he is also a companion (Ṣaḥābī) of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. *(Ṣāwī, vol. 3, pp. 1208; Part 15, Sūraĥ Kaĥf, Verse 65)*

39. Żul-Qarnaīn and Yājūj Mājūj

Żul-Qarnaīn's name is Sikandar [Alexander] and he is the cousin of Sayyidunā Khiḍr عَلَيْهِ السَّلَام. Sayyidunā Khiḍr عَلَيْهِ السَّلَام had served him as his minister and flag-bearer in forests. He is from the descendants of Sayyidunā Sām bin Nūḥ عَلَيْهِ السَّلَام and is the only son of an old woman. He embraced Islām on the hands of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام and remained in his blissful company for a long

time. Sayyidunā Ibrâĥīm عَلَیۡہِ السَّلَام also bequeathed him with some of his testaments. The true opinion is that he is not a prophet but was a devout and a righteous person who was blessed with the status of sainthood.

Why was he called Żul-Qarnaīn?: The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has narrated that he became famous with the title of Żul-Qarnaīn (the one with two horns) because he did the journey of the two horns of the world meaning, the two corners of the world. Some are of the opinion that during his age, two *qaran* passed and one *qaran* is of a hundred years. Some have said that he had two locks (Zulfayn) so he is known as Żul-Qarnaīn and another opinion is that there were two horns on his crown. Some are of the opinion that there was a bulging on the both sides of his head which looked like horns, while some have explained the reason that his parents were very noble and generous people. Therefore, people started calling him Żul-Qarnaīn. (وَاللّٰہُ تَعَالٰی اَعۡلَم) *(Madārik-il-Tanzīl, vol. 3, pp. 222; Part 16, Sūraĥ Kaĥf, Verse 83)*

Almighty Allah عَزَّوَجَلَّ blessed him with the kingship of the whole world. There have been four such kings in the world who have had the kingship of the entire world. Two among them were believers and two were non-believers. Among the believers were Sayyidunā Sulaymān عَلَیۡہِ السَّلَام and Żul-Qarnaīn; whilst among the non-believers were Bakht Naṣr and Namrūd. A fifth king who will rule the entire world will be from this Ummaĥ and his blessed name is Imām Maĥdī رَضِیَ اللهُ تَعَالٰی عَنۡہُ. *(Ṣāwī, vol. 3, pp. 1216, Part 16, Sūraĥ Kaĥf, Verse 83)*

Three journeys of Żul-Qarnaīn: In the Holy Quran, three journeys of Sayyidunā Żul-Qarnaīn have been mentioned which

are in Sūraĥ Kaĥf. Let us narrate these three journeys from the Holy Quran that are very strange as well as admonitory.

First journey: Sayyidunā Żul-Qarnaīn had read in old scriptures that a person from the progeny of Sām bin Nūḥ عَلَيْهِ السَّلَام will drink water from the spring of eternity (Āb-e-Ḥayāt) and death will never come to him. For this very reason, Sayyidunā Żul-Qarnaīn travelled towards the west along with Sayyidunā Khiḍr عَلَيْهِ السَّلَام who reached the spring of eternity and drank its water, but it was not in the destiny of Sayyidunā Żul-Qarnaīn and he remained deprived of drinking the water. During this journey towards the west, after covering the whole land where any sort of inhabitation existed, he reached such a place where at the time of sunset; it seemed as if the sun was drowning in a black spring, just as those who travel by sea observe the sun drowning into the black water. There he met people who were wearing the animal hides. There was no other dress over their bodies other than that and they had nothing to eat except for the dead animals of the river. These people were called 'Nāsik'. Sayyidunā Żul-Qarnaīn saw that they had huge armies and these people were very powerful and warriors. Sayyidunā Żul-Qarnaīn surrounded them with his army and made them helpless. Therefore, some among them were honoured with embracing the true faith while others were slain at the hands of the army.

Second journey: Then Sayyidunā Żul-Qarnaīn travelled towards the east. When he reached the place where the sun rises from, he came across such people who had no houses or buildings. Their condition was such that at the time of sunrise, they would hide themselves in the caves and after the sunset, they would come out of the caves and engage in searching for their livelihood. These people were known as 'Mansik'. Sayyidunā Żul-Qarnaīn also

fought a war against these people. Those who embraced the true faith were dealt with great compassion and those who remained stubborn on their infidelity were killed.

Third journey: After this, Sayyidunā Żul-Qarnaīn travelled north and reached 'Sudan' (in the midst of two mountains). The inhabitants of this area spoke a very strange language. They could hardly communicate with them through gestures and sign language. These people complained to Sayyidunā Żul-Qarnaīn about tyrannies of the Yājūj Mājūj and sought assistance from him.

Yājūj Mājūj (Gog Magog): This was a rebellious group among the progeny of Yāfś bin Nūḥ عَلَيْهِ السَّلَام and these people are very huge in number. They are ferociously aggressive, brutal and wild and lived just like animals. During the spring season, these people would come out of their caves, eat away all the crops and vegetables and carry away the dry articles with them. They would eat away humans, wild animals and even snakes, scorpions, chameleons and every small or big animal.

Alexandrian wall (Sad-e-Sikandarī): People requested Sayyidunā Żul-Qarnaīn to save them from the mischief and tyrannies of Yājūj Mājūj (Gog and Magog) and they also proposed to give some riches in exchange for this. But Sayyidunā Żul-Qarnaīn told them, 'I do not need your wealth. Almighty Allah عَزَّوَجَلَّ has bestowed me with everything. Just help me by providing physical assistance.' Therefore, he asked for a foundation to be dug in the middle of the two mountains. When water emerged out, rocks were placed firmly with the help of molten copper; then iron planks were firmly placed over and under those rocks and the interior surface was filled with coal and wood. Then it

was all lit with fire. This way, the wall was erected up to the height of the mountains and no space was left between the two mountains. Then melted copper was poured into the wall. All this combined together and made a firm and a very strong wall. *(Khazāin-ul-'Irfān, pp 545-547; Part 16, Sūraĥ Kaĥf, Verse 86-98)*

In the Sūraĥ Kahf of the Holy Quran, from حَتّٰۤى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ to مِنْ اَمْرِنَا يُسْرًا is the mention of the first journey, then from ثُمَّ اَتْبَعَ سَبَبًا to خُبْرًا is the mention of the second journey and from ثُمَّ اَتْبَعَ سَبَبًا to وَكَانَ وَعْدُ رَبِّيْ حَقًّا is the mention of the third journey.

When will Sad-e-Sikandarī break?: It has been stated in a Ḥadīš that Yājūj Mājūj daily break this wall and due to the continuous hard work, when they reach close to breaking it, then someone among them says that leave it today, we will break the remaining part tomorrow. When these people arrive on the next day, then by the command of Almighty Allah عَزَّوَجَلَّ, the wall becomes even stronger than before. When the time of the breakage of this wall will come, someone among them will say اِنْ شَآءَاللّٰه عَزَّوَجَلَّ we will break the remaining part tomorrow. Due to the blessings and as a reward of them saying the word اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, the wall will break down the next day. This will be the time when the Day of Judgment will be close. After the breakage of the wall, Gog and Magog will rush out and cause torment, upheaval, bloodshed and devastation everywhere. They will gulp down the water of springs and ponds, eat away trees and animals and will spread out everywhere on the earth. However, they will be unable to enter in three cities; Makkaĥ-tul-Mukarramaĥ, Madīnaĥ-tul-Munawwaraĥ and Bayt-ul-Muqaddas. Then by the supplication of Sayyidunā 'Īsā عَلَيْهِ السَّلَام, worms will grow in their necks and they all will perish. It has been narrated in the Holy Quran:

حَتّٰۤی اِذَا فُتِحَتۡ یَاۡجُوۡجُ وَ مَاۡجُوۡجُ وَ هُمۡ مِّنۡ کُلِّ حَدَبٍ یَّنۡسِلُوۡنَ ﴿۹۶﴾

‘Till the time when Yājūj and Mājūj are released, and they will be flowing down from every height’

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Ambīyā, Verse 96)

40. Tree of Maryam and stream of Jibrāīl

Sayyidunā ‘Īsā عَلَیْهِ السَّلَام was born to Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْهَا without a father. When the time of birth arrived, Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْهَا went far from people and sat isolated beneath a dry date palm-tree. Under the very same tree, Sayyidunā Īsā عَلَیْهِ السَّلَام was born. As Sayyidunā Īsā عَلَیْهِ السَّلَام was born from an unmarried mother, Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْهَا was therefore in a state of great worry and much grief and was not returning to her village due to the fear of being sniped by the people. She was sitting in such a deserted place under a dry date palm-tree where there was not anything to drink or eat. Suddenly, Sayyidunā Jibrāīl عَلَیْهِ السَّلَام descended and made a stream of water flow by casting his heel on the earth. All of a sudden, the dry date palm-tree rejuvenated and yielded fruit. Then Sayyidunā Jibrāīl عَلَیْهِ السَّلَام spoke to Sayyidatunā Maryam in the following manner:

فَنَادٰىهَا مِنۡ تَحۡتِهَاۤ اَلَّا تَحۡزَنِیۡ قَدۡ جَعَلَ رَبُّکِ تَحۡتَکِ سَرِیًّا ﴿۲۴﴾ وَ هُزِّیۡۤ اِلَیۡکِ بِجِذۡعِ النَّخۡلَةِ تُسٰقِطۡ عَلَیۡکِ رُطَبًا جَنِیًّا ﴿۲۵﴾ فَکُلِیۡ وَ اشۡرَبِیۡ وَ قَرِّیۡ عَیۡنًا ۚ

(The angel) therefore called her from below her, ‘Do not grieve - your Rab has made a river flow below you.’ ‘And shake the trunk of the palm-tree towards you - ripe fresh dates will fall upon you.’ *(This was a miracle - the date palm was dry and it was winter season.)* ‘Therefore eat and drink and appease your eyes.

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūraĥ Maryam, Verse 24-26)

A dry tree's yielding of fruit and the sudden emergence of a stream are undoubtedly the marvels of Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْہَا.

Moral lesson

In the previous pages, you have read that when Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْہَا was a young girl and used to pray in the arch of Bayt-ul-Muqaddas, she used to receive unseasonal fruits without any effort. Whereas after the birth of Sayyidunā 'Īsā عَلَیْہِ السَّلَام, no doubt she did receive ripened dates, but it was commanded by Almighty Allah عَزَّوَجَلَّ to shake the roots of the tree. Then you will obtain the dates.

The lesson we learn here is that until a person is without children, he or she is blessed with provisions even without any efforts and manages to eat and drink from anywhere. But once a person has children, it becomes compulsory upon him to work hard and earn a livelihood. This is evident from Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْہَا that until she was without children, she was blessed with the provision of fruits in her arch of worship. However, when her child Sayyidunā 'Īsā عَلَیْہِ السَّلَام was born, then it was commanded by Almighty Allah عَزَّوَجَلَّ to shake the date palm-tree and make some effort and after this, you will be provided with dates.

41. First speech of Sayyidunā Īsā

When Sayyidatunā Maryam رَضِیَ اللہُ تَعَالٰی عَنْہَا returned to her village in Banī Isrāīl with Sayyidunā Īsā عَلَیْہِ السَّلَام in her lap, people falsely accused her of fornication and they started saying; 'O Maryam! You have committed a very shameful act. Although there was not any immorality within your parents and neither was your mother a fornicator. So how have you given a birth to a child without a husband?' When the people crossed the limits of badmouthing

her, Sayyidatunā Maryam رَضِیَ اللهُ تَعَالٰی عَنْهَا remained silent but asked people to interrogate everything from the child. The people said, 'What, why and how can we converse with this child? He is still a baby in the cradle'. Upon hearing these comments from people, Sayyidunā 'Īsā عَلَیْهِ السَّلَام started his speech which has been related by Allah عَزَّوَجَلَّ in the Holy Quran in the following way:

قَالَ اِنِّیْ عَبْدُ اللّٰهِ ؕ اٰتٰىنِیَ الْكِتٰبَ وَ جَعَلَنِیْ نَبِیًّا ﴿۳۰﴾ وَّ جَعَلَنِیْ مُبٰرَكًا اَیْنَ
مَا كُنْتُ ۪ وَ اَوْصٰنِیْ بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمْتُ حَیًّا ﴿۳۱﴾ وَّ بَرًّۢا بِوَالِدَتِیْ ۫
وَ لَمْ یَجْعَلْنِیْ جَبَّارًا شَقِیًّا ﴿۳۲﴾ وَ السَّلٰمُ عَلَیَّ یَوْمَ وُلِدْتُّ وَ یَوْمَ اَمُوْتُ وَ یَوْمَ
اُبْعَثُ حَیًّا ﴿۳۳﴾

The child proclaimed, 'I am Allah's bondman; He has given me the Book and made me a Herald of the Hidden (a Prophet).' 'And He has made me blessed wherever I be; and ordained upon me prayer and charity, as long as I live.' 'And has made me good to my mother and not made me forceful, ill-fated.' 'And peace is upon me the day I was born, and on the day I shall taste death, and on the day I will be raised alive.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūraĥ Maryam, Verse 30-33)

Moral lesson

1. This is a miracle of Sayyidunā Īsā عَلَیْهِ السَّلَام that just after his birth, he delivered such a comprehensive speech. In this speech, first of all, he عَلَیْهِ السَّلَام declared himself a bondsman of Allah عَزَّوَجَلَّ so that no one calls him god or the son of god as people were going to falsely accuse him in the years to come. And this false accusation was in fact an accusation against Almighty Allah عَزَّوَجَلَّ. Therefore, it was the natural

tendency for the rank of his prophethood to firstly dismiss the false accusation that was going to be made on Almighty Allah عَزَّوَجَلَّ before dismissing the accusation on his mother. Almighty Allah عَزَّوَجَلَّ is Most Majestic and Magnificent. Whomsoever He blesses with prophethood, certainly their birth is always clean, pure and sanctified and the majestic signs of their prophethood are made well apparent since their childhood.

2. In this part of Sūraĥ Maryam, Almighty Allah عَزَّوَجَلَّ has comprehensively mentioned the Mīlād [birth] of Sayyidunā 'Īsā عَلَيْهِ السَّلَام and at the end, there is the mention of Salām. From this, we come to know that celebrating the birth of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and reciting Ṣalat-o-Salām at the end is the sacred practice [Sunnaĥ] of Almighty Allah عَزَّوَجَلَّ and this very reverend act is of the Aĥl-us-Sunnaĥ wal-Jamā'aĥ.

3. We have also come to know from the above-mentioned speech of Sayyidunā 'Īsā عَلَيْهِ السَّلَام that Ṣalāĥ, Zakāĥ and kind conduct towards parents are such obligations that were also obligatory in the Sharī'aĥ of Sayyidunā 'Īsā عَلَيْهِ السَّلَام.

42. Sayyidunā Idrīs عَلَيْهِ السَّلَام

His name is '*Akhnukh*' and he is the grandfather of Sayyidunā Nūḥ's father. He is the first Prophet after Sayyidunā Ādam عَلَيْهِ السَّلَام. His father is Sayyidunā Shīsh bin Ādam عَلَيْهِ السَّلَام. He is the first person ever to write with a pen. Sewing clothes and wearing sewed clothes also started by him as prior to this, people would wear animal hides. He عَلَيْهِ السَّلَام is also the first one in making weapons, weighing scales, looking in to the knowledge of astronomy and

mathematics. All these things were initiated by him. Almighty Allah عَزَّوَجَلَّ descended thirty scriptures unto him and he عَلَيْهِ السَّلَام would frequently give lessons [Dars] from the books of Allah عَزَّوَجَلَّ. For this reason, he was known by the title of 'Idrīs'. It became so renowned that many people are unaware of his real name. The Holy Quran has also mentioned his name as 'Idrīs'.

Almighty Allah عَزَّوَجَلَّ has lifted him up to the skies. It has been mentioned in Bukhārī and Muslim that on Shab-e- Mi'rāj, the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw Sayyidunā Idrīs عَلَيْهِ السَّلَام on the fourth sky. It has been stated by Sayyidunā Ka'ab al-Aḥbār رَضِىَ اللهُ تَعَالٰى عَنْهُ and others, that once Sayyidunā Idrīs عَلَيْهِ السَّلَام said to the Angel of Death, 'I want to taste death to see how it is? Take away my soul and show me.' The Angel of Death followed his command and took away his soul. Instantly, he returned it back to him and Sayyidunā Idrīs عَلَيْهِ السَّلَام revived back to life. Then he said, 'Show me the Hell so the fear of Allah عَزَّوَجَلَّ increases in me.' Therefore, this command was also fulfilled. After seeing Hell, he asked the guard of Hell, 'Open the gate, I wish to pass through it.' Therefore, the command was fulfilled and he passed over it. He asked the Angel of Death to show him the Paradise. So he took him to the Paradise. After getting there, the gates opened and he entered into the Paradise. After waiting for some time, the Angel of Death asked him to come back. But he replied, 'I will not go anywhere from here. Almighty Allah عَزَّوَجَلَّ has said كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْت (i.e. every soul must taste death) and I have already tasted death and Almighty Allah عَزَّوَجَلَّ has also said that وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا (i.e. and there is none among you who shall not pass over Hell) and I have passed over it. Now I have reached Paradise and about those who will reach Paradise, Almighty Allah عَزَّوَجَلَّ has said وَمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ (i.e. those who will

enter Paradise will not be expelled from it). So now why are you asking me to leave from the Paradise? Almighty Allah عَزَّوَجَلَّ sent a divine revelation to the Angel of Death that 'Whatever Sayyidunā Idrīs عَلَيْهِ السَّلَام has done; he has done it with my permission and has entered the Paradise with my permission. Therefore, leave him. He will live in Paradise.' Therefore, Sayyidunā Idrīs عَلَيْهِ السَّلَام is alive above the skies in the Paradise. *(Khazāin-ul-'Irfān, pp. 556-557; Part 16, Sūraĥ-e-Maryam, verse 56-57)*

There is a brief and aesthetic description of Sayyidunā Idrīs عَلَيْهِ السَّلَام being raised on the skies and of the blessings bestowed upon him is mentioned in the Holy Quran, Sura-e-Maryam:

وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۫ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿۵۶﴾ وَّ رَفَعْنٰهُ مَكَانًا
عَلِيًّا ﴿۵۷﴾ اُولٰٓىِٕكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۗ

'And remember Idrīs in the Book; he was indeed very truthful, a Prophet. And we lifted him to a high position. (Living with soul & body in heaven, after his death) It is these upon whom Allah has bestowed favour among the Prophets, from the descendants of Ādam.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūraĥ Maryam, Verse 56-58)

Moral lesson

The admonitory lesson that we get from the anecdote of Sayyidunā Idrīs عَلَيْهِ السَّلَام is that Almighty Allah عَزَّوَجَلَّ has bestowed His Prophets and Messengers with enormous blessings, graces and bounties. Therefore, it is compulsory and necessary for every Muslim that he should honour, give reverence and be respectful towards all Prophets and Messengers, as it is a necessity and a part of our faith and one shall attain blessings through their

excessive remembrance. The frequent mention of these sacred Prophets and Messengers of Allah عَزَّوَجَلَّ in beautiful words in the blessed verses of the Holy Quran and in Ḥadīš is the evidence that showing reverence to them and the remembrance of these sacred people is a source of blessings, mercy and goodness. (وَاللّٰهُ تَعَالٰی اَعْلَم)

43. From river waves to mother's lap

The astronomers informed Pharaoh that there will be the birth of such a child from Banī Isrāīl that will be a cause of destruction of your kingdom. Therefore, Pharaoh ordered his army to kill every newborn baby boy in Banī Isrāīl. Sayyidunā Mūsā عَلَيْهِ السَّلَام was born in this age of distress and agony. His mother put her son in a box and after tightly securing it, put it in the River Nile due to the fear of Pharaoh. A stream used to flow from the river and passed beneath the palace of Pharaoh, and that box flowed and went from the river into that stream. Coincidentally, Pharaoh and his wife 'Āsīaĥ' were sitting in their palace viewing the stream. When they saw the box, they ordered the servants to take it out and bring it in the palace. When the box was opened, an exceptionally beautiful child was discovered in it, whose face was glistening with beauty and elegance, as well as the gleaming charms of Prophethood. Pharaoh and Āsīaĥ dearly loved the child and Āsīaĥ said to Pharaoh:

قُرَّتُ عَيْنٍ لِّيْ وَلَكَ ؕ لَا تَقْتُلُوْهُ ۖۗ

عَسٰۤى اَنْ يَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا وَّ هُمْ لَا يَشْعُرُوْنَ ﴿۹﴾

'This child is the comfort of
my eyes and yours; do not kill him; perhaps he may benefit us'

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūraĥ Qaṣaṣ, Verse 9)

This whole incident has been mentioned in the Glorious Quran, Sūraĥ Ṭaĥa in the following way:

When We inspired in your mother's heart whatever was to be inspired that, 'Put him into a chest and cast it into the river, so the river shall deposit it on to a shore - therefore one who is an enemy to Me and you, shall pick him up'; and I bestowed upon you love from Myself; and for you to be brought up in My sight. *[Kanz-ul-Īmān (Translation of Quran)]*

As Sayyidunā Mūsā عَلَیۡہِ السَّلَام was still an infant, a search began for a woman who could suckle him, but he would not take the milk from anyone. On the other side, the mother of Sayyidunā Mūsā عَلَیۡہِ السَّلَام was extremely worried thinking where and under what state my baby would be in. In this state of depression, she sent the sister of Sayyidunā Mūsā عَلَیۡہِ السَّلَام, Maryam to the palace of Pharaoh in the pursuit of information. When Maryam witnessed that the child is not taking milk from any woman, she said to Pharaoh that I will bring a woman. Perhaps he will start taking the milk from her. Therefore, Maryam brought the mother of Sayyidunā Mūsā عَلَیۡہِ السَّلَام to the palace of Pharaoh. When she held Sayyidunā Mūsā عَلَیۡہِ السَّلَام to her chest with extreme love, affection and devotion and tried to feed him, he started taking the milk. This way, the mother of Sayyidunā Mūsā عَلَیۡہِ السَّلَام found her lost beloved son. This anecdote has been mentioned in Sūraĥ Qaṣaṣ of the Holy Quran in the following way:

وَ اَصۡبَحَ فُؤَادُ اُمِّ مُوۡسٰی فٰرِغًا ؕ اِنۡ کَادَتۡ لَتُبۡدِیۡ بِہٖ لَوۡ لَاۤ اَنۡ رَّبَطۡنَا عَلٰی
قَلۡبِہَا لِتَکُوۡنَ مِنَ الۡمُؤۡمِنِیۡنَ ﴿۱۰﴾ وَ قَالَتۡ لِاُخۡتِہٖ قُصِّیۡہِ ۫ فَبَصُرَتۡ بِہٖ عَنۡ
جُنُبٍ وَّ ہُمۡ لَا یَشۡعُرُوۡنَ ﴿ۙ۱۱﴾ وَ حَرَّمۡنَا عَلَیۡہِ الۡمَرَاضِعَ مِنۡ قَبۡلُ فَقَالَتۡ ہَلۡ

اَدُلُّكُمْ عَلٰۤى اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ لَكُمْ وَ هُمْ لَهٗ نٰصِحُوْنَ ﴿۱۲﴾ فَرَدَدْنٰهُ اِلٰۤى اُمِّهٖ كَیْ تَقَرَّ عَیْنُهَا وَ لَا تَحْزَنَ وَ لِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۱۳﴾

'And in the morning, the heart of Mūsā's mother became impatient; and she would have almost certainly given away his secret had We not strengthened her heart, so that she may have faith in our promise. And she said to his sister, 'Go after him' - she therefore observed him from far, and they were not aware. And We had already forbidden suckle-nurses for him, so she said, 'Shall I show you a household that will nurse this child of yours, and they are his well-wishers?' So We returned him to his mother in order to soothe her eyes and not grieve, and to know that Allah's promise is true – but most people do not know.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūraĥ Qaṣaṣ, Verse 10-13)

Name of Sayyidunā Mūsā's mother: The name of the mother of Sayyidunā Mūsā عَلَيْهِ السَّلَام is 'Yuḥānaz', his father's name is 'Imrān' and his sister's name is 'Maryam'. But keep in mind that this Maryam is not the same Maryam as the mother of Sayyidunā 'Isa عَلَيْهِ السَّلَام. The mother of Sayyidunā 'Īsā عَلَيْهِ السَّلَام, 'Maryam' was born many centuries after the sister of Sayyidunā Musa عَلَيْهِ السَّلَام.

Moral lesson

1. The moral lesson that we learn from this anecdote is that whenever the grace of Almighty Allah عَزَّوَجَلَّ descends, He عَزَّوَجَلَّ gets such tasks accomplished by enemies that even friends cannot accomplish. You can see that Pharaoh was the biggest enemy of Sayyidunā Mūsā عَلَيْهِ السَّلَام, but he was brought up in the very house of Pharaoh.

2. We have also come to know that whenever Almighty Allah عَزَّوَجَلَّ protects someone; no one can destroy or harm him. Just ponder over how Almighty Allah عَزَّوَجَلَّ made a safe, sound and healthy retrieval of Sayyidunā Mūsā عَلَيۡهِ السَّلَام to his mother's lap.

44. Sayyidunā Ibrāĥīm's demolishing of idols

In the dispute over idol worshiping, Sayyidunā Ibrāĥīm عَلَيۡهِ السَّلَام firstly proved the truth by argumentation to his people. But the people did not accept the truth. Instead, they said, 'Tomorrow is our day of Eid and a huge carnival of ours will be held. Come there and witness the joy and pleasure in our religion.'

It was a custom of those people that they would hold an annual carnival. The people would gather in a jungle and would waste the whole day in useless amusements and dissipation. Then in the evening, they would go to temples and worship their idols and would present gifts, confectionary and exquisite foods as a holy feast. Sayyidunā Ibrāĥīm عَلَيۡهِ السَّلَام went towards the carnival on the invitation of the people for some distance, but came back home with an excuse of sickness. The people went to the carnival. Then all those who did not participate in the carnival, Sayyidunā Ibrāĥīm عَلَيۡهِ السَّلَام told them in clear words:

وَ تَاللّٰهِ لَاَكِيۡدَنَّ اَصۡنَامَكُمۡ بَعۡدَ اَنۡ تُوَلُّوۡا مُدۡبِرِيۡنَ ﴿۵۷﴾

'And, by oath of Allah, I shall seek to harm your idols after you have gone away and turned your backs.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Anbiyā, Verse 57)

Subsequently after this, he took an axe and made his way to the temple. He saw many small and big idols and a huge idol was

placed in front of the door. After seeing these man-made gods, he became furious due to being stirred with the passion of the oneness of Almighty and broke those idols into pieces with his axe. He spared the biggest idol, placed the axe over its shoulder and left the temple. When the people returned from the carnival, they reached the temple to worship their idols and to eat the feast. But they were stunned to see their gods broken into pieces. All of them suddenly confounded and started shouting.

مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَاۤ اِنَّهٗ لَمِنَ الظّٰلِمِیْنَ ﴿۵۹﴾

'Who has done this to our Gods? He is indeed cruel!'

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Anbiyā, Verse 59)

Some people said that they have heard a young man whose name is 'Ibrāĥīm' saying bad words against these idols. It was ordered to bring the young man in front of the people. They may testify that he was the one who demolished the idols. Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام was summoned and the people asked: 'O Ibrāĥīm! Are you the one who treated our gods like this?' In reply, Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام said, 'The biggest idol would have done it because the axe is on its shoulder. Alternatively, why do you not inquire from your small demolished gods that who broke them into pieces? If these idols can speak, ask them and they themselves will tell you who broke them.' The people lowered their heads and said, 'O Ibrāĥīm! What and how can we ask these gods? You are well aware that these idols cannot speak.' After hearing this, Sayyidunā Ibrāĥīm عَلَیْهِ السَّلَام said out of fury and in an emotional outburst:

قَالَ اَفَتَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ مَا لَا يَنۡفَعُكُمۡ شَيۡـًٔا وَّلَا يَضُرُّكُمۡ ؕ ﴿۶۶﴾ اُفٍّ لَّـكُمۡ وَلِمَا تَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۶۷﴾

He said, 'What! You worship, instead of Allah, one that neither benefits you nor harms you?' 'Disgrace be upon you and all the idols whom you worship instead of Allah; so do you not have sense?'

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Anbiyā, Verse 66-67)

After hearing this truthful exclamation of Sayyidunā Ibrāĥīm عَلَيۡهِ السَّلَام, the people did not give any reply. Instead, they started wailing and calling other idolaters;

حَرِّقُوۡهُ وَانۡصُرُوۡۤا اٰلِهَتَـكُمۡ اِنۡ كُنۡتُمۡ فٰعِلِيۡنَ ﴿۶۸﴾

'Burn him and help your gods, if you want to'

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Anbiyā, Verse 68)

Therefore, the tyrants now ignited a huge fire and the flames of this fire were so high that not even a single bird was able to fly over it. Then they unclothed him and threw him into the fire by means of a catapult, and they assumed in their minds that Sayyidunā Ibrāĥīm عَلَيۡهِ السَّلَام would have been burnt and turned to ashes. But Almighty Allah عَزَّوَجَلَّ ordered the fire:

قُلۡنَا يٰنَارُ كُوۡنِىۡ بَرۡدًا وَّسَلٰمًا عَلٰٓى اِبۡرٰهِيۡمَ ۙ ﴿۶۹﴾

'O fire, become cool and peaceful upon Ibrāĥīm'

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Anbiyā, Verse 69)

Therefore, the outcome for this has been described by the Holy Quran in its wrathful manner:

وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ﴿٧٠﴾

And they wished to cause him harm, so We made them the greatest of losers

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Anbiyā, Verse 70)

Thus the fire extinguished and Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام escaped absolutely safe and alive. The tyrants and the persecutors were stunned and humiliated to see this spectacle.

Reliance of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام on Allah عَزَّوَجَلَّ: It is narrated that when Nimrod threw Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام into the blazing fire in front of a huge swarm of his people, all the creation of the earth and skies started crying and supplicating in the court of Almighty Allah عَزَّوَجَلَّ: 'O Rab! Your Khalīl is being put into fire and there is none except him on the earth to proclaim Your oneness and who is devoted to You. Therefore, give us the permission so we may render our support and assistance to him.' Almighty Allah عَزَّوَجَلَّ replied, 'Ibrāĥīm is My Khalīl and I am his Creator. If Ibrāĥīm calls all of you for support, then you all have My permission to help him. But if he does not seek help from anyone except Me, then all of you listen that I am his Friend, Helper and Protector. Thus leave his matter unto Me.' After this, the angel of water came to Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام and said, 'If you say, I can extinguish the fire by showering water over it.' Then came the angel of wind and presented himself and said, 'If you order, I can blow the fire away with a powerful hurricane.' Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام said to both these angels, 'I am not in need of you people. My Allah عَزَّوَجَلَّ is Sufficient for me and He is my only Healer. He will help me whenever and however He wishes.' *(Ṣāwī, vol. 4, pp. 1307, Part 17, Sūraĥ Anbiyā, Verse 68)*

Which supplication did he invoke before being thrown into fire?: In one of the narrations, it has also been mentioned that when the infidels threw him into the fire, at that time he invoked the following supplication: لَا اِلٰهَ اِلَّاۤ اَنْتَ سُبْحَانَكَ لَكَ الْحَمْدُ وَلَكَ الْمُلْكُ لَا شَرِيْكَ لَكَ and when he was thrown into the flames of the fire, Sayyidunā Jibrāīl عَلَيْهِ السَّلَام arrived and said: 'O Khalīl of Allah عَزَّوَجَلَّ, do you have any need?' He replied, 'I have no need from you,' then Sayyidunā Jibrāīl عَلَيْهِ السَّلَام said, 'Seek help from Almighty Allah عَزَّوَجَلَّ for your need.' Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام replied, 'My Allah عَزَّوَجَلَّ is Well-Aware of my condition. Therefore, I do not need to ask Him.' At that time, the blessed age of Sayyidunā Ibrāĥīm عَلَيْهِ السَّلَام was either sixteen or twenty years.

How long did he remain in the fire for?: There are three reports about how long he remained in the fire for;

1. Some annotators are of the opinion that he remained in the blazing flames of the fire for seven days.
2. Some have written that he remained for forty days.
3. Some annotators are with the opinion that he remained in the fire for fifty days. (وَاللّٰهُ تَعَالٰى اَعْلَمُ)

(Ṣāwī, vol. 4, pp. 1307; Part 17, Sūraĥ Anbiyā, Verse 68)

Moral lesson

From this anecdote, there is a condolence for those people who stand firm like mountains and show perseverance in their determination against the evil powers.

Āj bī ĥo jo Ibrāĥīm kā Īmān paīdā
Āg kar saktī ĥay andāz gulistān paīdā

The similar enthusiasm like Ibrāĥīm if may revive today
The blazing fire can turn into flowering garden even today

45. Trial of Sayyidunā Ayyūb عَلَيْهِ السَّلَام

Sayyidunā Ayyūb عَلَيْهِ السَّلَام is from the descendants of Sayyidunā Isḥāq عَلَيْهِ السَّلَام and his mother is from the family of Sayyidunā Lūṭ عَلَيْهِ السَّلَام. Almighty Allah عَزَّوَجَلَّ blessed him with a diverse range of blessings including facial beauty, excess of wealth and children, uncountable number of cattle, fields and gardens. These all were under his possession. When Almighty Allah عَزَّوَجَلَّ put him under trial and tribulation, his house collapsed and all of his sons became trapped underneath and died. All of the animals that included hundreds of camels and thousands of goats, died. All of the fields and gardens were also ruined. At the end, nothing was left in his possession. Whenever he was informed about this ruin and destruction of all these possessions, he would glorify Allah عَزَّوَجَلَّ and extended gratitude by saying, 'What was mine and what is mine, the One Whose it was has taken it. For the duration that He bestowed me with it, it was within my possession and He has taken it back when He wished. I am always content in whatever pleases Him.' After this, he fell sick and huge blisters appeared on his blessed body. Under this state, everyone left him, except for his only wife whose name was 'Raḥmat bint Afrāim', who was the granddaughter of Sayyidunā Yūsuf عَلَيْهِ السَّلَام. She used to serve Sayyidunā Ayyūb عَلَيْهِ السَّلَام. He remained in this very state for many years. He remained in severe agony and pain due to the sore blisters and boils.

Benefit: A widespread misconception among people is that Sayyidunā Ayyūb عَلَيْهِ السَّلَام was (مَعَاذ الله) suffering from leprosy. Hence, some unauthentic books have also recorded fabricated

stories about his leprosy. But remember that these tales are completely incorrect and Sayyidunā Ayyūb عَلَيْهِ السَّلَام or any other Prophet has never been afflicted with the diseases of leprosy or ulcer. In this context, there is a unanimous opinion that it is mandatory that Prophets stay protected from all those diseases that are publically loathsome and detested. This is because it is the primary duty of the Prophets to preach the moral guidance. So it is obvious that when people will detest and go afar from them due to their illnesses, then how will the obligatory noble task of preaching be executed? Conclusively, Sayyidunā Ayyūb عَلَيْهِ السَّلَام never at all suffered from leprosy or ulcer but only mere blisters, boils and pimples popped up on his blessed body, due to which he suffered the difficulty and pain for many years but he endured it with great patience and gratefulness. Then with the commandment of Allah عَزَّوَجَلَّ, he invoked in the following way:

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرّٰحِمِيْنَ ﴿۸۳﴾

'Hardship has afflicted me,
and You are the Most Merciful of all those who have mercy'

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūraĥ Anbiyā, Verse 83)

When Sayyidunā Ayyūb عَلَيْهِ السَّلَام remained steadfast in the trial of Almighty Allah عَزَّوَجَلَّ and was successful in his test, his supplication was accepted. The Most Gracious and Merciful Allah عَزَّوَجَلَّ ordered him, 'O Ayyūb عَلَيْهِ السَّلَام! Stamp your foot on the ground.' When he struck his foot on the ground, immediately a spring of water gushed forth. It was commanded by Almighty Allah عَزَّوَجَلَّ to Sayyidunā Ayyūb عَلَيْهِ السَّلَام to bathe from this water. Therefore, he bathed and all the diseases of his body were healed. He then walked forty steps and the command to stamp the foot on the ground was given again. As soon as he stamped his foot on the ground, another spring of water bubbled up and its water

was very cold, sweet and exceptionally delicious. When Sayyidunā Ayyūb عَلَيْهِ السَّلَام drank this water, his inner self was enlightened with the divine light and he attained an excellent health and esteemed spirituality. Almighty Allah عَزَّوَجَلَّ revived all his children back to life, blessed his wife with youth again and they had numerous children. After that, he was also granted with his previously ruined riches and cattle, provisions and resources. In fact, he was bestowed with a lot more riches and wealth than what he possessed before.

One day, during the days of his illness, Sayyidunā Ayyūb عَلَيْهِ السَّلَام called his wife and she came with a great delay, which enraged him. He swore an oath to strike her with a hundred whips. Almighty Allah عَزَّوَجَلَّ said 'oh Ayyūb عَلَيْهِ السَّلَام, strike your wife once with a grass-made broom and through this, your oath will be fulfilled'. Therefore, Allah عَزَّوَجَلَّ has mentioned this anecdote in the Holy Quran in the following way:

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّ شَرَابٌ ﴿٤٢﴾ وَ وَهَبْنَا لَهٗۤ اَهْلَهٗ وَ مِثْلَهُمْ
مَّعَهُمْ رَحْمَةً مِّنَّا وَ ذِكْرٰى لِاُولِی الْاَلْبَابِ ﴿٤٣﴾ وَ خُذْ بِیَدِكَ ضِغْثًا فَاضْرِبْ
بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ﴿٤٤﴾

We said to him, 'Strike the earth with your foot; this cool spring is for bathing and drinking.' (A spring gushed forth when he struck the earth – this was a miracle.) And We bestowed his household to him and one more similar to it – as a mercy from Us, and as a remembrance for the people of intellect. And We said, 'Take a broom in your hand and strike her with it, and do not break your vow'; we indeed found him patiently enduring; what an excellent bondman! He is indeed most inclined.

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūraĥ Ṣuad, Verse 42-44)

In conclusion, Sayyidunā Ayyūb عَلَيْهِ السَّلَام was thoroughly successful in this test. Almighty Allah عَزَّوَجَلَّ blessed him with all types of His bounties in every way and the Holy Quran gave an address of acclamation for Sayyidunā Ayyūb عَلَيْهِ السَّلَام and crowned his blessed head with the crown of eminence by presenting him with the unparalleled title of 'Awwāb'.

Moral lesson

The moral lesson we get from Sayyidunā Ayyūb's anecdote of trials is that there are trials from Allah عَزَّوَجَلَّ even for the chosen devout bondsmen of Allah عَزَّوَجَلَّ and when they are successful in their trials and succeed in their tribulations, then as a reward, Almighty Allah عَزَّوَجَلَّ dignifies their grandeur to such an extent that is beyond one's imagination. We also get another moral lesson from this anecdote that the fruits of reward that are yielded by practicing patience and being grateful to the will of Allah عَزَّوَجَلَّ during the time of tribulations are always extraordinary sweet and enjoying. (وَاللّٰهُ تَعَالٰی اَعْلَمُ)

46. Sayyidunā Sulaymān عَلَيْهِ السَّلَام and an ant

Sayyidunā Sulaymān عَلَيْهِ السَّلَام is the son of Sayyidunā Dāwūd عَلَيْهِ السَّلَام. He was a successor of his sacred father. Almighty Allah عَزَّوَجَلَّ bestowed him with the blessings of the Prophethood and the kingship of the whole world and he remained on the throne for a period of forty years. He ruled over humans, jinns, devils, birds, beasts, insects and everything and everyone. He عَلَيْهِ السَّلَام was bestowed with the linguistic knowledge of all of them. There were also innovative industries introduced during his reign. Therefore, it has been mentioned in the Holy Quran:

وَ وَرِثَ سُلَیۡمٰنُ دَاوٗدَ وَ قَالَ یٰۤاَیُّهَا النَّاسُ عُلِّمۡنَا مَنۡطِقَ الطَّیۡرِ وَ اُوۡتِیۡنَا
مِنۡ کُلِّ شَیۡءٍ ؕ اِنَّ هٰذَا لَهُوَ الۡفَضۡلُ الۡمُبِیۡنُ ﴿۱۶﴾

And Sulaymān became Dāwūd's heir; and he said, 'O people, we have indeed been taught the language of birds, and have been given from all things; this surely is a manifest favour'

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūraĥ Namal, Verse 16)

Likewise, it has been mentioned at another place in the Glorious Quran:

وَ لِسُلَیۡمٰنَ الرِّیۡحَ غُدُوُّهَا شَهۡرٌ وَّ رَوَاحُهَا شَهۡرٌ ۚ وَ اَسَلۡنَا لَهٗ عَیۡنَ الۡقِطۡرِ ؕ
وَ مِنَ الۡجِنِّ مَنۡ یَّعۡمَلُ بَیۡنَ یَدَیۡهِ بِاِذۡنِ رَبِّهٖ ؕ وَ مَنۡ یَّزِغۡ مِنۡهُمۡ عَنۡ اَمۡرِنَا نُذِقۡهُ
مِنۡ عَذَابِ السَّعِیۡرِ ﴿۱۲﴾ یَعۡمَلُوۡنَ لَهٗ مَا یَشَآءُ مِنۡ مَّحَارِیۡبَ وَ تَمَاثِیۡلَ وَ جِفَانٍ
کَالۡجَوَابِ وَ قُدُوۡرٍ رّٰسِیٰتٍ ؕ

And We gave the wind in Sulaymān's control – its morning journey equal to a month's course and the evening journey equal to a month's course; and We sprung a stream of molten copper for him; and from the jinns, who worked before him by the command of his Rab; and those among them who turned away from Our command - We shall make them taste the punishment of the blazing fire. They made for him whatever he wished - synagogues and statues, basins like ponds, and large pots built into the ground.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūraĥ Sabā, Verse 12-13)

It has been narrated that once Sayyidunā Sulaymān عَلَیْهِ السَّلَام was passing with all of his armies that consisted of humans as

well as supernatural forces from the valley of 'Naml' in Ṭāif or Syria where ants exist in a huge number. The queen of the ants that was a female as well as lame warned all ants and said: O ants! All of you go in your holes otherwise Sayyidunā Sulaymān عَلَيْهِ السَّلَام and his army will unknowingly crush you under their feet. Sayyidunā Sulaymān عَلَيْهِ السَّلَام heard this speech from a distance of three miles and smiled over it. Therefore, Almighty Allah عَزَّوَجَلَّ said in the Holy Quran:

حَتّٰۤى اِذَاۤ اَتَوْا عَلٰى وَادِ النَّمْلِۙ قَالَتْ نَمْلَةٌ یّٰۤاَیُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْۚ لَا یَحْطِمَنَّكُمْ سُلَیْمٰنُ وَ جُنُوْدُهٗۙ وَ هُمْ لَا یَشْعُرُوْنَ(۱۸) فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا

Until when they came to the valley of the ants, a she ant exclaimed, 'O ants, enter your houses – may not Sulaymān and his armies crush you, unknowingly.' He therefore smiled beamingly at her speech.

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Naml, Verse 18-19)

Moral lesson

From this Quranic anecdote, we have acquired few moral lessons.

1. Listening to the voice of an ant from a distance of three miles is a miracle of Sayyidunā Sulaymān عَلَيْهِ السَّلَام and we have also come to know that the hearing and seeing capabilities of Prophets cannot be compared with the capabilities of ordinary human beings. But the true fact is that all the faculties of Prophets are excellently higher than those of the ordinary people.

2. From the speech of the ant, we also come to know that even ants believe that the companions of any Prophet

cannot intentionally oppress anyone because the ant said (وَهُمۡ لَا يَشۡعُرُوۡنَ) meaning, that if Sayyidunā Sulaymān عَلَيۡهِ السَّلَام and his army crush them under their feet, then it will be done unintentionally. Otherwise, being a companion of a Prophet, they will not intimidate and oppress anyone intentionally. Alas! The ants believe that companions of a Prophet never oppress anyone intentionally, but the group of 'Rāfiḍī sect' proved to be even worse than the tiny ants that these tyrants falsely accuse the sacred and reverend companions of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم of intentionally casting tyranny over the family of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم and Sayyidatunā Fatima رَضِیَ اللهُ تَعَالٰی عَنۡهَا. (مَعَاذَالله)

3. We have also come to know that laughing of the sacred Prophets عَلَيۡهِ السَّلَام is only a mere smile or an inaudible laugh as it has been mentioned in Aḥādīš that these prestigious personalitites never cut laughter.

Joke: It is narrated that Sayyidunā Qatādaĥ Muḥaddiš رَحۡمَةُ اللهِ تَعَالٰی عَلَيۡه who was a scholarly genius and an interdisciplinary erudite scholar. Especially there was no one like him who possessed the knowledge of Ḥadīš and annotation. Once he visited Kufa and a huge throng of people gathered around to see him. During his speech, many times he asked the audience that '(سَلُوۡ عَمَّا شِئۡتُمۡ)' meaning, 'ask me whatever you want to ask'. People were so much impressed from his religious knowledge that all of them remained seated stunned and silent. But when he repeatedly insisted, then Sayyidunā Imām Abū Ḥanīfaĥ رَحۡمَةُ اللهِ تَعَالٰی عَلَيۡه who was very young at that time, due to observing decorum, did not say anything himself but asked people to put a question to Sayyidunā Qatādaĥ رَحۡمَةُ اللهِ تَعَالٰی عَلَيۡه that in the valley of Naml, the ant whose speech made

Sayyidunā Sulaymān عَلَيْهِ السَّلَام smile, was that ant a male or female? This question amazed him so much that he could not utter a single word in response. Then people inquired from Sayyidunā Imām Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه. He replied 'that ant was a female'. Sayyidunā Qatādaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه asked, 'What is the proof for it?' Sayyidunā Imām Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه replied that in the Holy Quran, feminine gender (وَقَالَتْ نَمْلَةٌ) has been used for this ant. If the ant had been a male, then the masculine gender (وَقَالَ نَمْلٌ) would have been used. Sayyidunā Qatādaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه accepted the proof and was amazed over the wisdom and the in-depth knowledge of the Holy Quran that Sayyidunā Imām Abū Ḥanīfaĥ رَحْمَةُ اللهِ تَعَالٰى عَلَيْه possessed and was embarrassed over his bragging words.

47. Sayyidunā Sulaymān's woodpecker

Although all birds were tamed and obedient to Sayyidunā Sulaymān عَلَيْهِ السَّلَام, but his woodpecker was very famous for his obedience and good service. It was the woodpecker who informed Sayyidunā Sulaymān عَلَيْهِ السَّلَام about the queen Bilqīs of a country named 'Sabā' that she ruled over the empire by sitting on a huge throne. In addition, she possessed everything that a monarch should have. But unfortunately, she and people of her nation worshipped the stars. After hearing this news, Sayyidunā Sulaymān عَلَيْهِ السَّلَام wrote a letter to Bilqīs and the same woodpecker delivered it. Therefore, the Holy Quran mentions that Sayyidunā Sulaymān عَلَيْهِ السَّلَام said:

اِذْهَبْ بِّكِتٰبِیْ هٰذَا فَاَلْقِهْ اِلَیْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَا ذَا یَرْجِعُوْنَ ﴿۲۸﴾

'Go with this letter of mine and drop it upon them -
then move aside from them and see what they answer in return.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Naml, Verse 28)

Therefore, the woodpecker took the letter and dropped it in the lap of Bilqīs from the top. At that time, she gathered all the statesmen and aristocrats of her empire around her and after reading the letter, she was horrified and said to the members of her court that:

یٰۤاَیُّهَا الْمَلَؤُا اِنِّیْۤ اُلْقِیَ اِلَیَّ كِتٰبٌ كَرِیْمٌ ﴿۲۹﴾ اِنَّهٗ مِنْ سُلَیْمٰنَ وَ اِنَّهٗ بِسْمِ اللّٰهِ
الرَّحْمٰنِ الرَّحِیْمِ ﴿۳۰﴾ اَلَّا تَعْلُوْا عَلَیَّ وَ اْتُوْنِیْ مُسْلِمِیْنَ ﴿۳۱﴾

O chieftains, indeed a noble letter has been dropped upon me. Indeed it is from Sulaymān, and it is with Allah - beginning with the name of - the Most Gracious, the Most Merciful that do not wish eminence above me, and present yourselves humbly to me, with submission.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Naml, Verse 29-31)

After reading out the letter in front of the aristocrats and the ministers of her state, she sought their suggestion in this regard. Boasting upon their physical and military power, the aristocrats suggested declaring a war on Sayyidunā Sulaymān عَلَیْهِ السَّلَام. Bilqīs, who was a wise and sane woman, vigilantly warned and directed her aristocrats and ministers by saying that war is not viable because it will make cities desolated and the reverend aristocrats and well-esteemed people of cities will become victim of humiliation and notoriety. Therefore, I think it is a prudent proposal to send some gifts and presents entailing a test to verify

whether Sulaymān عَلَيْهِ السَّلَام is only some sort of worldly king or also a Prophet of Allah عَزَّوَجَلَّ. As if he is a Prophet of Allah عَزَّوَجَلَّ, then he will never accept my gifts. On the contrary, he will inspire us to follow his religion. And if he is merely a worldly king, then he will turn mild by accepting my gifts. Therefore, through a messenger, Bilqīs sent five hundred slaves, five hundred well-ornamented bondmaids and five hundred golden bricks with them, loads of jewels, perfumes and fragrances and a studded crown along with a letter by her. After seeing all this, the woodpecker departed from there and revealed everything in the court of Sayyidunā Sulaymān عَلَيْهِ السَّلَام. Therefore, after few days, when the envoy of Bilqīs arrived in the court of Sayyidunā Sulaymān عَلَيْهِ السَّلَام loaded with lots of goods, Sayyidunā Sulaymān said to the messenger furiously:

قَالَ اَتُمِدُّوْنَنِ بِمَالٍ ۫ فَمَاۤ اٰتٰىنِۧ اللّٰهُ خَیْرٌ مِّمَّاۤ اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِیَّتِكُمْ تَفْرَحُوْنَ ﴿۳۶﴾ اِرْجِعْ اِلَیْهِمْ فَلَنَاْتِیَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَ لَنُخْرِجَنَّهُمْ مِّنْهَاۤ اَذِلَّةً وَّ هُمْ صٰغِرُوْنَ ﴿۳۷﴾

He said, 'Are you helping me with wealth? What Allah has bestowed upon me is better than what He has given you; rather it is you who are delighted at your gift. Go back to them – so we shall indeed come upon them with an army they cannot fight, and degrading them shall certainly drive them out from that city, so they will be humiliated.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Naml, Verse 36-37)

Therefore, after his return, when the messenger told the whole incident to Bilqīs, she then presented herself in the court of Sayyidunā Sulaymān عَلَيْهِ السَّلَام. After seeing the court of

Sayyidunā Sulaymān عَلَيْهِ السَّلَام and its mysteries and wonders, she was assured that no doubt, Sayyidunā Sulaymān عَلَيْهِ السَّلَام is a true Prophet of Allah عَزَّوَجَلَّ and his empire is bestowed unto him by Allah عَزَّوَجَلَّ. When Sayyidunā Sulaymān imparted the message of Islām to her, she embraced Islām very politely and earnestly. After this, Sayyidunā Sulaymān عَلَيْهِ السَّلَام married Bilqīs and kept her in his palace.

In this perspective, all the noble tasks accomplished by the woodpecker are no doubt among the wonders of the world which undoubtadly are the miracles of Sayyidunā Sulaymān عَلَيْهِ السَّلَام.

48. How did the throne of Bilqīs arrive?

The royal throne of the queen of Sabā 'Bilqīs' was eighty yards in length and forty yards in width. It was gilded with the various kinds of jewels and pearls. When Sayyidunā Sulaymān عَلَيْهِ السَّلَام declined the messenger and the gifts offered by Bilqīs and after commanding her through an epistle to report in his court after embracing Islām, a desire mounted in his heart that before her arrival in his court; her throne should reach here. Therefore, he said to the courtiers in his court:

قَالَ يٰۤاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ﴿۳۸﴾
قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَاِنِّيْ عَلَيْهِ
لَقَوِيٌّ اَمِيْنٌ ﴿۳۹﴾

Said Sulaymān, 'O court members, which one of you can bring me her throne before they come humbled in my presence?' An extremely evil jinn said, 'I will bring it in your presence before you disperse the assembly; and I am indeed strong and trustworthy upon it.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Naml, Verse 38-39)

After listening to the address of the jinn, Sayyidunā Sulaymān عَلَیْهِ السَّلَام said, 'I wish that the throne reaches in my court even before that.' Upon hearing this, Sayyidunā Sulaymān's minister, Sayyidunā Āṣif bin Barkhīyā رَضِیَ اللهُ تَعَالٰی عَنْهُ, who was blessed with the knowledge of the Ism-e-A'ẓam and was a marvellous friend of Allah عَزَّوَجَلَّ said to Sayyidunā Sulaymān عَلَیْهِ السَّلَام, as it is stated in the Holy Quran.

قَالَ الَّذِیْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِیْكَ بِهٖ قَبْلَ اَنْ یَّرْتَدَّ اِلَیْكَ طَرْفُكَؕ

Said one who had knowledge of the Book, 'I will bring it in your majesty's presence before you bat your eyelid'

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Naml, Verse 40)

Therefore, through a spiritual power, Sayyidunā Āṣif bin Barkhīyār رَضِیَ اللهُ تَعَالٰی عَنْهُ pulled this throne from the land of Sabā to Bayt-ul-Muqaddas in the palace of Sayyidunā Sulaymān عَلَیْهِ السَّلَام. That throne came through the lower surface of the earth and it appeared instantly near the chair of Sayyidunā Sulaymān عَلَیْهِ السَّلَام. After seeing the throne, Sayyidunā Sulaymān said:

هٰذَا مِنْ فَضْلِ رَبِّیْ ﱘ لِیَبْلُوَنِیْۤ ءَاَشْكُرُ اَمْ اَكْفُرُؕ وَ مَنْ شَكَرَ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖۚ وَ مَنْ كَفَرَ فَاِنَّ رَبِّیْ غَنِیٌّ كَرِیْمٌ (۴۰)

'This is of the favours of my Rab; so that He may test me whether I give thanks or am ungrateful; and whoever gives thanks only gives thanks for his own good; and whoever is ungrateful – then indeed my Rab is the Independent (not needing anything), the Owner of All Praise.' ***(A miracle which occurred through one of Allah's friends.)***

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūraĥ Naml, Verse 40)

Moral lesson

It is proven from this Quranic anecdote that Almighty Allah عَزَّوَجَلَّ bestows His friends with extreme spiritual powers. You can see that Sayyidunā Āṣif bin Barkhīyār رَضِیَ اللہُ تَعَالٰی عَنْہُ fetched the throne of Bilqīs from the land of Sabā to the holy court of Sayyidunā Sulaymān عَلَیْہِ السَّلَام in a wink of an eye and that too, without moving a single inch from his place. Similarly, many friends of Allah عَزَّوَجَلَّ have called many people and animals from far-off areas within an instant. All of this is a demonstration of those spiritual powers that are conferred by Almighty Allah عَزَّوَجَلَّ to His friends. Therefore, never consider those blessed people to be analogous and identical to you and never underestimate the physical power of their organs to be like of ordinary people's. Where do ordinary people stand infront of the high status of the friends of Almighty Allah عَزَّوَجَلَّ? To consider the friends of Allah عَزَّوَجَلَّ to be same as ordinary people is undoudtadly an utter deviation and transgression.

Sayyidunā Maulānā Rūmī رَحْمَةُ اللهِ تَعَالٰی عَلَیْه has comprehensively delineated this issue in his Mašnawī:

جملہ عالم زیں سبب گمراہ شد — کم کسے ز ابدال حق آگاہ شد

تمام دنیا اس وجہ سے گمراہ ہو گئی — کہ خدا کے اولیاء سے بہت کم لوگ آگاہ ہوئے

The whole world became misguided due to very few people being acquainted with the friends of Allah عَزَّوَجَلَّ.

اولیاء را ہمچو خود پنداشتند — ہمسری با انبیاء برداشتند

لوگوں نے اولیاء کو اپنے جیسا سمجھ لیا — اور انبیاء کے ساتھ برابری کر بیٹھے

People considered the chosen people of Allah عَزَّوَجَلَّ to be same as them and considered themselves to be at the same level as Prophets.

ایں ندا نستند ایشاں از عمیٰ	ہست فرقے درمیاں بے انتہا
ان لوگوں نے اپنے پن سے یہ نہیں جانا	کہ عوام اور اولیاء کے درمیان بے انتہا فرق ہے

Those people did not realise due their sheer blindness that there is a massive difference between them and in the friends of Allah عَزَّوَجَلَّ.

However, a summary of this poem is that the friends of Allah عَزَّوَجَلَّ should not be considered as ordinary human beings but they shall be given true reverence and respect with the belief that these chosen people have special blessings of Allah عَزَّوَجَلَّ on them and these people are not only the kings of the spiritual powers but are the spiritual emperors. These people can shun away many severe agonies and calamities with the command of Allah عَزَّوَجَلَّ. It is compulsory to show reverence and respect to their graves too as the blessings and mercy of Allah عَزَّوَجَلَّ keeps showering on the graves of these saints. Moreover, the person who pays a visit to the graves of these holy saints out of love and devotion, he will surely harvest the blessings from these great people. In the current era, the Waĥābīaĥ sect is found to be disrespectful towards the friends of Allah عَزَّوَجَلَّ. It is my advice to my Sunni brothers to always keep away from the company of these deviated people. Do not be deceived from their apparent simple clothes, ablution and prayers as their hearts are very dirty and polluted from the inner cores and these people are deprived from the blessings of the true faith. (مَعَاذَاللہ منھم)

49. Extraordinary death of Sayyidunā Sulaymān

In Syria, the place where the tent of Sayyidunā Mūsā عَلَيْهِ السَّلَام was erected, Sayyidunā Dāwūd عَلَيْهِ السَّلَام laid the foundation of Bayt-ul-

Muqaddas on that very place. But before the completion of the building, the worldly life of Sayyidunā Dāwūd عَلَيْهِ السَّلَام came to an end. Sayyidunā Dāwūd عَلَيْهِ السَّلَام bequeathed his son Sayyidunā Sulaymān عَلَيْهِ السَّلَام for the completion of the building. Therefore, Sayyidunā Sulaymān عَلَيْهِ السَّلَام deployed a group of jinns and assigned them to complete the construction. This construction work remained in progress for a long time. During this construction period, the final hour of the worldly life of Sayyidunā Sulaymān عَلَيْهِ السَّلَام also arrived and the construction remained still underway. So Sayyidunā Sulaymān عَلَيْهِ السَّلَام supplicated to Almighty Allah عَزَّوَجَلَّ, 'Oh Almighty, don't let my demise be revealed upon jinns so that they remain constructing the building and their claim of being knowledgeable of the unseen may be refuted as well.' After invoking this supplication, Sayyidunā Sulaymān عَلَيْهِ السَّلَام entered in the arch and as per his normal routine, he stood in worship with the support of his staff and passed away in the same posture. But the jinn laborers presumed that Sayyidunā Sulaymān عَلَيْهِ السَّلَام was standing alive and they continued working. Sayyidunā Sulaymān عَلَيْهِ السَّلَام being in such posture for a long time was not an amazing fact for jinns as they had seen him praying many times for consecutively one month and sometimes for consective two months.

Ultimately, he remained in this standing posture with the support of his staff for one year after his demise. At last, by the will of Allah عَزَّوَجَلَّ, his staff was eaten by the termites and his body came to the ground with the fall of the staff. At that time, it was revealed to jinns and all human beings about his demise. Almighty Allah عَزَّوَجَلَّ has mentioned this event in the Holy Quran in the following words:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰى مَوْتِهٖۤ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ﴿۱۴﴾

So when We sent the command of death towards him, no one revealed his death to the jinns except the termite of the earth which ate his staff; and when he came to the ground, the truth about the jinns was exposed - if they had known the hidden, they would not have remained in the disgraceful toil.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūraĥ Sabā, Verse 14)

Moral lesson

1. The moral lesson that we get from this Quranic anecdote is that the holy bodies of Prophets عَلَيْهِمُ السَّلَام neither deteriorate nor rot after their demise. As you have just read that Sayyidunā Sulaymān عَلَيْهِ السَّلَام remained in an erected posture for one whole year after his demise with the support of the staff. No change took place in his blessed body. All of the Prophets عَلَيْهِمُ السَّلَام are in the same state in their graves that the soil cannot eat their bodies. Therefore, it has been stated in a Ḥadīš that is narrated by Ibn-e-Mājaĥ.

اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَنْ تَاْكُلَ اَجْسَادَ الْاَنْبِيَاءِ فَنَبِيُّ اللّٰهِ حَيٌّ يُرْزَقُ

(Sunan Ibn-e-Mājaĥ, Kitāb-ul-Janāiz, Bāb żikr-o-Fātaĥ, vol. 3, pp. 291, Ḥadīš 1637)

No doubt, Allah عَزَّوَجَلَّ has made it Ḥarām (strictly prohibited) for the earth to erode the bodies of the Prophets عَلَيْهِمُ السَّلَام. Therefore, the Prophets of Allah are alive and they are provided with sustenance.

In the marginalia of Mishkāt Sharīf, it has been stated that it is the dignified status of every Prophet that they are alive in their graves. Almighty Allah عَزَّوَجَلَّ confers them with sustenance. This Ḥadīš is Ṣaḥīḥ. Imām Baîhaqī has said that it is correct and legitimate to believe that Prophets عَلَيۡهِمُ السَّلَام may visit various places at different times. *(Mirāt-tul-Mafātīḥ, vol. 3, pp. 291, Ḥadīš 1637)*

Based on the same principles, Aĥl-e-Sunnat wal Jama'at believes that respected Prophets عَلَيۡهِمُ السَّلَام are alive in their blessed graves with their physical traits and characteristics. The Waĥābī sect has an ailing belief that these Prophets have physically been deteriorated and earth has eroded their bodies after their apparent deaths. That's why this deviant, transgressing and disrespectful sect has pointed out the holy graves of the Prophets عَلَيۡهِمُ السَّلَام as mere mounds of dust and debris and is always proactive in trying to demolish and humiliate these holy graves. This is absolutely crossing the limits that despite having lots of anxieties in the Muslim world, the Saudi government never ceases to manipulate her wicked plans to demolish the Gumbad-Ghaḍra (The Grand Green Tomb of the Holy Shrine of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم). However, it is a great blessing of Allah عَزَّوَجَلَّ that they have not been able to accomplish their plans until now and اِنۡ شَآءَاللّٰه عَزَّوَجَلَّ, such evil plan will not be accomplished in future either because:

Jis kā Ḥāmī ĥo Khudā us ko ĝhatā saktā ĥay kon
Jis kā Ḥāfiz ĥo Khudā us ko miṭā saktā ĥay kon

The one whose supporter is Almighty Allah, no one can lower him
One whose protector is Almighty Allah, no one can destroy him

2. Sayyidunā Sulaymān عَلَيۡهِ السَّلَام led a life span of 53 years. He was crowned as a king at the age of thirteen and ruled

for forty years. His holy shrine is in Bayt-ul-Muqaddas. (وَاللّٰہُ تَعَالٰی اَعْلَمُ)

50. The bad end of Qārūn

Qārūn was the son of Yaṣĥur, who was the uncle of Sayyidunā Mūsā عَلَيْهِ السَّلَام. He was a very handsome man. Impressed with his charmful and elegant beauty, people used to call him Munawwar. Another faculty that made him prominent among the Banī Isrāīl was that he was a great scholar of Al-Taurāt. He was very meek in temperament and very humble in character. In return, people used to give him lots of dignity and reverence.

But gaining excess of wealth totally changed his attitude and he became a hypocrite like Sāmrī and became a bitter enemy of Sayyidunā Mūsā عَلَيْهِ السَّلَام. He also became extremely arrogant. When the commandment of Zakāĥ revealed, he promised in front of Sayyidunā Mūsā عَلَيْهِ السَّلَام that he will pay a 1/1000 share as a Zakāĥ of his capital but when he calculated his wealth and possessions, a huge amount was deductible as the Zakāĥ money. Upon seeing all this, greed and malice overpowered him. He did not only become denial of Zakāĥ but also slandered and intrigued against Sayyidunā Mūsā عَلَيْهِ السَّلَام by enticing people of Israel that he is doing all this to snatch your wealth away. To create disgust against Sayyidunā Mūsā عَلَيْهِ السَّلَام, he went to such an extent that he conspired a heinous and filthy plot and enticed a woman by giving her a lot of wealth to blame Sayyidunā Mūsā عَلَيْهِ السَّلَام of fornication. Therefore, right at the time when Sayyidunā Mūsā عَلَيْهِ السَّلَام was delivering his sermon, Qārūn interrupted him and said that you committed adultery with such and such woman. Sayyidunā Mūsā عَلَيْهِ السَّلَام said that bring that woman in front

of me. Therefore, that woman was called upon and Sayyidunā Mūsā عَلَيْهِ السَّلَام said 'O lady, swear by that Allah عَزَّوَجَلَّ Who split the river for the people of Israel and helped them to cross it with peace and protection and helped them to get rid of Pharaoh. Tell me clearly that what the matter is? She started trembling from the glory and majesty of Sayyidunā Mūsā عَلَيْهِ السَّلَام and publically confessed, 'O Prophet of Allah عَزَّوَجَلَّ! Qārūn enticed me to put an allegation on you by giving me huge riches.' At that time, Sayyidunā Mūsā عَلَيْهِ السَّلَام prostrated with tearful eyes to thank Allah عَزَّوَجَلَّ and supplicated to Almighty Allah عَزَّوَجَلَّ in the state of prostration that 'oh Allah عَزَّوَجَلَّ, inflict your wrath and anger upon Qārūn'. Then he عَلَيْهِ السَّلَام said to the congregation that the one who is with Qārūn shall stay with him and the one who is with me should separate away from Qārūn. Therefore, all of the Banī Isrāīl left Qārūn, except two evil persons.

Afterwards, Sayyidunā Mūsā عَلَيْهِ السَّلَام ordered the earth that 'oh earth! Seize Qārūn straight away'. Qārūn sank down the earth up to his knees. He عَلَيْهِ السَّلَام again ordered the same command to earth and again Qārūn sank down the earth up to his waist. After witnessing this, Qārūn started crying and shrieking and started begging Sayyidunā Mūsā عَلَيْهِ السَّلَام for the sake of his kinship and relationship with Sayyidunā Mūsā عَلَيْهِ السَّلَام. But Sayyidunā Mūsā عَلَيْهِ السَّلَام did not give any response. Finally, he fully sank down the earth. The two wretched people who stayed with Qārūn started saying to people that Sayyidunā Mūsā عَلَيْهِ السَّلَام buried Qārūn in the ground so that he took his house and treasure under his custody. Therefore, Sayyidunā Mūsā عَلَيْهِ السَّلَام supplicated for the burial of the house as well as the treasure of Qārūn. Consequently, the house of Qārūn that was made of gold and all of his treasure were buried inside the ground.

Treasure of Qārūn: Now listen to this narration from the Holy Quran: Almighty Allah عَزَّوَجَلَّ has said that We endowed Qārūn with so many treasures that a strong and a vigorous group of people would carry the keys for his treasures with a great difficulty. It is mentioned in the Holy Quran:

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ ۪ وَ اٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَاۤ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِی الْقُوَّةِ ۗ

Indeed Qārūn was from the people of Mūsā - he then oppressed them; and we gave him so many treasures that their keys were a heavy burden for a strong group.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūraĥ Qaṣaṣ, Verse 76)

Advice of Sayyidunā Mūsā عَلَيْهِ السَّلَام: The advice Sayyidunā Mūsā عَلَيْهِ السَّلَام delivered to Qārūn which is mentioned in the Holy Quran is as following. He became enemy of Sayyidunā Mūsā عَلَيْهِ السَّلَام after listening to the very same advice, which was implicitly full of his own benefit. Just ponder upon the advice that how graceful and sincere it was that Sayyidunā Mūsā عَلَيْهِ السَّلَام and the whole nation was telling Qārūn that:

اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ ﴿۷۶﴾ وَ ابْتَغِ فِيْمَاۤ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَ لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَ اَحْسِنْ كَمَاۤ اَحْسَنَ اللّٰهُ اِلَيْكَ وَ لَا تَبْغِ الْفَسَادَ فِی الْاَرْضِ ؕ

When his people said to him, 'Do not show off - indeed Allah does not like the boastful and seek the abode of the Hereafter with the

wealth that Allah has given you, and do not forget your part in this world, and do favours (to others) the way Allah has favoured you, and do not seek to cause turmoil in the earth.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūraĥ Qaṣaṣ, Verse 76-77)

Qārūn rejected this sincere advice out of arrogance of his wealth and came in front of the people being very well dressed up and fully drenched in arrogance and pride. He started to hurt and speak foul about Sayyidunā Mūsā عَلَیْہِ السَّلَام. What was the outcome of it? Listen to it from the words of the Holy Quran and always fear from being captured in the wrath of Allah عَزَّوَجَلَّ. اللہ اکبر.

Qārūn sank into ground:

فَخَسَفْنَا بِهٖ وَ بِدَارِهِ الْاَرْضَ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۗ

وَ مَا كَانَ مِنَ الْمُنْتَصِرِيْنَ ﴿۸۱﴾

We therefore buried him and his house into the earth; so he had no group to help save him from Allah; nor could he take revenge.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūraĥ Qaṣaṣ, Verse 81)

Moral lesson

This reprimanding anecdote gives us a moral lesson that if Almighty Allah عَزَّوَجَلَّ endows us with wealth and riches; we shall consider it to be obligatory upon us to pay Zakāĥ on our riches. One shall never be arrogant and boast upon the riches and wealth that he possesses because it is Allah عَزَّوَجَلَّ Who blesses us with wealth and it is Him Who takes it back instantly whenever He wishes to. Keeping this in mind, one shall always

make a habit of keeping good manners and humbleness, shall never try to badmouth or disrespect Prophets, friends of Allah and the pious people because due to the prayers of these accepted people in the court of Allah عَزَّوَجَلَّ, such things can occur which are beyond one's comprehension. (وَاللهُ تَعَالٰی اَعْلَمُ)

51. Romans will dominate after being dominated

A war was underway between the state of Rome and Persia, and as the people of Persia were fire worshippers, that's why the Arab pagans preferred their domination. On the other hand, the Romans were people of the Book. That's why Muslims preferred their victory. The military forces of Khusr-o-Parvez, the king of Persia and Caesar, the king of Rome challenged each other near the border of the Syrian state. After a furious fight, the Persians were victorious. It was a bad news for Muslims. Intoxicated with the joy of victory, the pagans started ridiculing Muslims by saying that 'you are the people of the holy book and so are the Roman Christians, and the Persians are fire worshipers and we are also idol worshippers. Our brothers have dominated your brothers and if there is a battle between us, we will also dominate you in a similar way'. At this occasion, the following verses of the holy Quran were revealed giving the news of the unseen:

الٓـمّٓ ﴿۱﴾ غُلِبَتِ الرُّوْمُ ﴿۲﴾

فِیْۤ اَدْنَى الْاَرْضِ وَ هُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَیَغْلِبُوْنَ ﴿۳﴾ فِیْ بِضْعِ سِنِیْنَ

Alif-Lām-Mīm. *(Alphabets of the Arabic language – Allah, and to whomever He reveals, know their precise meanings)*. The Romans have been defeated. In the nearby land and after their defeat they will soon be victorious within a few years time.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūraĥ Rum, Verse 1-4)

After hearing these verses of the Holy Quran, Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ announced to the pagans of Makkaĥ, 'I swear on the name of my Almighty, the Romans will dominate the Persians. Therefore, O people of Makkaĥ, do not jubilate upon the current results of the war because there were no apparent signs of Romans becoming victorious in distant years, that's why 'Abī bin Khulf stood abreast of Sayyidunā Ṣiddīq-e-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and a bet was placed among them of one hundred camels.' This bet was conditioned that within a period of nine years, if the Romans do not dominate the Persians, then Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ will pay one hundred camels as a ransom amount for the loss of the bet but if the Romans overpower the Persians, then 'Abī bin Khulf will give one hundred camels. At that time, this was not prohibited in Islām. By the blessings and grace of Almighty Allah عَزَّوَجَلَّ, the unseen news of the Holy Quran came true only in a period of seven years. In 6 A.H, on the very day of 'Ḥudaībiyaĥ Treaty', the Romans conquered the Persians and the Romans tied their horses in '*Madain*' and relocated to a city in 'Irāq with the name of '*Romīaĥ*'. Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ received the hundred camels of the bet from the offspring of 'Abī bin Khulf because 'Abī bin Khulf was dead at that time. *(Madārik-ul-Tanzīl vol. 3, pp 458; Part 21, Sūraĥ Rūm, Verse 3)*

The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ordered Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to give all the camels in charity (Sadaqaĥ) that were received as a bet ransom from the progeny of 'Abī bin Khulf and not to spend anything on his ownself. سُبْحٰنَ اللّٰہ!

Moral lesson

In the war between the Rome and Persia, the Romans were defeated to such an extent that their military power was

completely demolished, and they had no apparent signs of victory. Nevertheless, they recieved such a victory, within seven years, that was beyond the imagination. Such a news of unseen from Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم justifies the truthfulness of his Prophethood as well as the significant validity of the Holy Quran being the word of Allah عَزَّوَجَلَّ. It is a truth that:

Ĥazāraun falsafiyon kī chunā chunī badlī
Khudā kī bāt badalnī na thī na badlī

Philosophies of thousands of philosophers are proved null and refuted
But the resolutions of Allah were not to be proven false and neither they did

52. Storm of Ghazwaĥ Aḥzāb

Ghazwaĥ Aḥzāb took place in four or five A.H. The second name of this Ghazwaĥ is also 'Ghazwaĥ Khandaq' (the holy war of the trench). When the Jews of Banū Nuḍaīr tribe were exiled, in retaliation of this exile, their chiefs went to Makkaĥ and enticed the pagans of Makkaĥ to launch a war against Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and promised them that they would support you. Therefore, these Jews enticed the pagans of Makkaĥ by bribing them with a huge amount of wealth and a huge number of weapons to launch an attack on Madīnaĥ. Abū Sufyān united and mobilized a lot of tribes of the Jews and pagans of Makkaĥ and invaded Madīnaĥ. A few people of Makkaĥ, from the tribe of Khuzā'aĥ informed the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم about this conspiracy and preparation. Therefore, the Holy Prophet عَلَيْهِ السَّلَام ordered for digging a trench in the outskirts of Madīnaĥ with a suggestion proposed by Sayyidunā Salmān Fārsī رَضِىَ اللهُ تَعَالٰى عَنْهُ. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم personally participated

with other Muslims in digging this trench. The moment Muslims completed the digging of the trench, right at that time; a well-armed group of infidels invaded Holy Madīnaĥ from all three frontiers. The mobilization of the infidels' army was so severe that it resulted in the atmosphere of Madīnaĥ to become hazy and grimy.

Now listen to the description of this horrendous battle and infidels' invasion in the Quranic words.

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَ مِنْ اَسْفَلَ مِنْكُمْ وَ اِذْ زَاغَتِ الْاَبْصَارُ وَ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَ تَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ﴿۱۰﴾ هُنَالِكَ ابْتُلِیَ الْمُؤْمِنُوْنَ وَ زُلْزِلُوْا زِلْزَالًا شَدِیْدًا ﴿۱۱﴾

When the unbelievers came upon you from above you and from below you, and when the eyes became fixed in stare and the hearts came up to the throats, and you were imagining matters regarding Allah. That proved be the testing ground for the Muslims, and they were subjected to a severe shake.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūraĥ Aḥzāb, Verse 10-11)

In this holy war, the hypocrites who apparently stood shoulder to shoulder with Muslims, after seeing the infidels' army, they became coward and scooted away. Thus, their concealed hypocrisy was revealed. They started seeking lame excuses to quit the war and sought permission to hide in their homes. Nevertheless, the loyal and the faithful Anṣār and Muĥājirīn were fighting in such valor and bravery that even the mountains of Sal'a and Aĥd were stunned spectator of their courage. Their faithful loyalty and their Islamic bravery are depicted in the Holy Quran in the following text:

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا

وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّاۤ اِیْمَانًا وَّ تَسْلِیْمًا ﴿۲۲﴾

And when the Muslims saw the armies, they said, 'This is what Allah and His Noble Messenger promised us, and Allah and His Noble Messenger have spoken the truth'; and it did not increase anything for them but faith and acceptance of Allah's will.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūraĥ Aḥzāb, Verse 22)

When pagans saw the trench surrounding Madīnaĥ as an unsurpassable hurdle in their way, they were astounded. They hysterically exclaimed that 'this is such a novel strategy that the people of Arab were unaware of until now'. However, pagans started arrowing and stoning Muslims from the edge of the trench. At some places, some of the pagans managed to cross the trench and a stiff battle took place between the both sides. Although Muslims were worried due to this siege by the infields, but there was not even a slightest bit of change in their determination and courage. They were confidently fighting the war in their fortified trenches. All of a sudden, the help of Allah عَزَّوَجَلَّ came in the shape of an abrupt, bleak and furious storm which blew from the east. In reality, it was the wrath and a concrete exposure of the curse and anger of Allah عَزَّوَجَلَّ on pagans. Their cauldrons and cooking pots on the stoves were thrown away, their tents collapsed, an utter darkness fell everywhere and a surge of extreme coldness made pagans stumble. Then Almighty Allah عَزَّوَجَلَّ sent an army of angels and their horror was so stern that the hearts of pagans started quivering. They were depressed, horror-stricken and hysterically haunted with fear to such an extent that they had no remedy other than a retreat.

Therefore, the chieftain of the infidels' army, Abū Sufyān with stumbled body made a frenzied announcement within his army that the entire ration has finished. The weather is also severely inclement, and Jews have also left us alone. Therefore, under these circumstances, the siege of Madīnaĥ is useless. After saying this, he blew the kettledrum of departure and scooted away from the battlefield by leaving behind lots of possessions. Other tribes also dispersed and ran away. After a passage of fifteen or twenty four days, the hazy atmosphere of Madīnaĥ cleared up from the dust created by the pagans. *(Madārij-un-Nubūvat (Persian), vol. 2, p. 172-173)*

It is the very same storm of Ghazwaĥ Aḥzāb which has been mentioned by Allah عَزَّوَجَلَّ in the Holy Quran in the following way:

يٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ

عَلَیْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَیْهِمْ رِیْحًا وَّ جُنُوْدًا لَّمْ تَرَوْهَا ؕ

O people who believe! Remember the favour of Allah upon you when some armies came against you, so We sent against them a windstorm and the armies you could not see.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūraĥ Aḥzāb, Verse 9)

Moral lesson

From this anecdote, we get the moral lesson that whenever Muslims are batteling against infidels in the battlefield, they should not be in a state of fluster at all and should continue the battle with perseverance and firm believe that the unseen help of Allah عَزَّوَجَلَّ will definitely descend for them. But the condition is the purity of intention, perseverance, and an

unceasing striding with patience. Therefore, in the battles of Badr, Uḥud and Aḥzāb, which were contested between Muslims and pagans, this reality was evident that even though, there were apparently hardships and difficulties for Muslims, but when Muslims showed perseverance, then there was help of the unseen from Almighty Allah عَزَّوَجَلَّ that even within a wink of an eye, the state of the battlefield was completely changed and Muslims were blessed with victory and infidels, despite being huge in numbers and having huge dignity and grandeur, were defeated and scooted away from the battlefield.

53. Flood of the people of Sabā

'Sabā' is an Arab tribe known from their ancestor Sabā bin Yashjab bin Ya'rib bin Qaḥṭān. This tribe's village was situated six-mile away from the city of Sana'a, in Yemen. The climate and the atmosphere of this village was so pure and clean that there was neither a single mosquito nor a fly, neither a flea nor a bed bug, neither a snake nor a scorpion. Moreover, the weather was very moderate, neither cold nor hot. Its gardens bore excessive fruits. When anybody passed with a large basket on his head, his basket used to get filled with dainties of fruits without an effort of plucking. In short, these people were living an independent and prosperous life with peace and tranquillity. But due to an excess of the blessings and prosperity, these people turned insolent and transgressor. Allah عَزَّوَجَلَّ consecutively sent thirteen Prophets one after the other who reminded them about the blessings of Allah عَزَّوَجَلَّ and admonished them from the curse, wrath and punishment of Allah عَزَّوَجَلَّ. But these transgressors refuted these prestigious Prophets of Allah عَزَّوَجَلَّ and the chief of the people, 'Ḥammād' was so insolent and arrogant that when his child

died, he spitted facing towards the sky and proclaimed his infidelity (Kufr). He openly started arousing people into infidelity and anybody who refused him, he would kill him. In a very rude and malevolent way, he used to say to Prophets to ask Allah to snatch His blessings away from us. When the sins and disobedience of the people exceeded, then Allah عَزَّوَجَلَّ castigated them with flood. This flood demolished and ruined all their gardens, estates and riches and the whole village was buried in the mounds of sand. This is how these people were ruined, and their devastation became an example for the Arabian Peninsula. Fine and tasty fruits were replaced with wild herbs, bush, and furious horrendous forests and these people became desperate for delicious fruits.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Blossoming of Sunnah

By the grace of Allah عَزَّوَجَلَّ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world,** اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ**'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

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